CARDS

BIBLE

CHURCH

RELIGION

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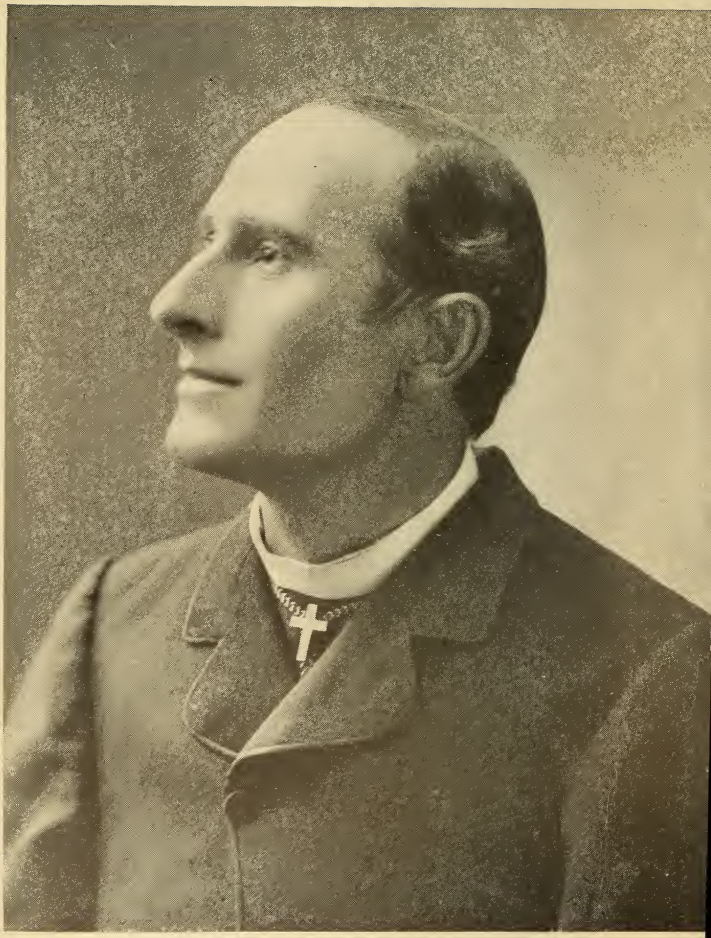


REV. STEPHEN DUREN

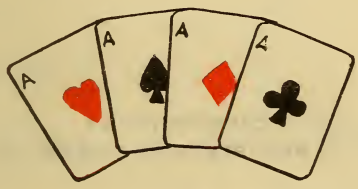
Cards=Bible Church=Religion

OR

Bible — Church — Religion

EXPLAINED BY A DECK OF

Fifty=three Playing Cards



BY

REV. STEPHEN DUREN
OF
GROTON, S. D.

CHICAGO
J. S. HYLAND & COMPANY
1912

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REV. A. F. AMIRAULT

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MESSRS. J. S. HYLAND & CO.
443 South Dearborn St.,
CHICAGO, ILL.

Gentlemen:

This book has a most worthy object, which, in addition to its instructive contents and the fascinating manner of presenting them, ought to induce many thousands to buy it and to urge every purchaser to persuade many others to buy it. All proceeds will be devoted by the author to the Catholic education of poor neglected orphaned Colored children, whose immortal souls are as precious in the sight of God and as dear to the Sacred Heart of Jesus, as those of white people.

Respectfully,

REV. STEPHEN DUREN

Dedication

TO GOD'S Greater Glory,
To the American People
in General and
To the Author's Many Con-
vert Friends in Particular
This Book is Respectfully
Dedicated

PREFACE.

1. This is an age of pictures. Nearly all the branches of learning in the school room can now be taught by pictures, by lantern slides, stereopticon views and motion pictures. These instructions are used daily to amuse and instruct millions in the theatres. The great lessons of the Bible and of religious doctrine are inculcated by the same means through the eye, and yet this manner of teaching and of conveying thoughts and ideas and knowledge and truths of every description is only in its infancy. This age demands—and it is a sign of progress—that writers of books convey ideas and knowledge and truths, be they of whatsoever nature they may, in more vivid forms, than through mere composition and spelling out of words; for more things are taught and better received and better retained through the eye, than through the ear. This is an age of reading and seeing, of observation more than of listening. And just because there is more reading and more seeing, it is all the more difficult and all the more important, too, to write and present things and truths and knowledge and ideas in new ways and in new styles and in new representations and in new forms and in new pictures.

That explains in a few words this book and its novel manner of presenting great and important truths. In it are contained great facts of history, of sociology, of science and of arts. All the great lessons of the Bible and all doctrines and practices of the Catholic Church,

what we believe and what we do not believe, are here clearly represented in 53 pictures.

All great questions concerning a Supreme Being, concerning the origin and preservation of this visible universe, concerning the origin and end and destiny of man, about all of which the wise heathen philosophers of antiquity thought and reasoned and wrote so much and concerning which modern infidels still continue to talk and write nonsense, are all clearly explained and illustrated by the 53 playing cards in a card-deck. And it is done in such a new, novel and fascinating manner, that, when you once start to read, you will not be satisfied, until you have reached the end and it will bear reading a second and a third time and then some more.

The four-fold title of the book itself is represented by the four suits of the card-deck.

2. This book will have criticisers of all kinds: friendly, which are very desirable, absurd and sarcastic. To these latter two the just reply can be made, that the field is open to them to write something better. But their attention is called to what our Blessed Lord did, how Jesus taught and presented his great truths, as they are laid down in the Bible. When he walked by the sea, teaching the multitude, which followed him there, he spoke to them of the fishes and of the nets and presented his truths by pictures of fishes and nets. When he spoke in the synagogue, he discoursed to them on the law. When he was away from home, going from city to city through the fields and meadows and woods, he spoke to them of the growing crops, of grazing herds, of flowers and grass, of trees and vines and birds, rain and sunshine. When he

spoke to the woman at the well, he spoke of the waters of life. He made use of all such picture illustrations, as those, to whom he spoke, readily understood and remembered, in order to bring all to God and to the observation of his holy law. Now, that is precisely the object of this book, to teach the multitudes great fundamental truths of christianity. It is here done not by high-sounding phrases, nor by great word pictures, which the majority of readers would not understand, but by pictures drawn from the surroundings, in which people will read and will play cards. People will read in their homes and will play cards in their homes. People will read in the railroad cars and will play cards in the railroad cars. People will read in club rooms and will play cards in club rooms. People will read in hotels and boarding houses and will play cards there. People will buy books in book stores and from news stands and they will buy cards in the same places. People will play cards for amusement and will read for amusement. There is no book of its nature and contents written, that sells on cars and news-stands and in book stores equally well. This is the book, that will sell everywhere and that will be read everywhere and by everybody, whose attention will be attracted to it, and it surely will be attractive to all without any distinction of nationality, or color, or creed, and thus through this book thousands will learn true knowledge and will obtain correct ideas about God and about their duties toward him and themselves and others, who otherwise would not hear of them or enjoy the blessing of having correct ideas and correct information about such all-important things. And the author knows the American mind to be such, that the majority will do their duty, when

they see it, and this book is going to help thousands to see it.

3. Why should such a book not be written, that will be in demand everywhere and by everybody and that will be attractive to everybody by its novelty and that will be understood by everybody in consequence of its simplicity, yet forcefulness of illustrations? Is there anything in the Bible, that we need be ashamed of? Surely not. Is there anything in the holy Catholic Church, her teachings and her practices, that we should hide? Certainly not. We know that we are right. We have the truth to tell, and after 29 years of experience, of teaching and preaching to both Catholics and non-Catholics, the author has learned to know, how to present those great truths. The accusation, that the card-deck is the Catholic Bible and Catholic religion, would be silly; just as silly, as to tell you, that the nail, on which you hang your hat, is your hat, or the hook, on which you hang your coat, is your coat.

5. Nor can it be maintained, that this method of presenting great and holy truths is unbecoming and unworthy of the dignity due to the Word of God and to his holy Church, for there is absolutely nothing indecent, nothing trivial, nothing degrading about the playing cards, neither in their makeup, nor in their representations, nor in their use, any more, than in the grain and the fruit of the vine, which Jesus employed for illustrations. "Yes, but their abuse," critics will remark. Men will abuse and degrade the highest and holiest of things, let alone indifferent things. There is not a truth laid down in the Bible from that, that "God is love," to that, that there will be everlasting torment for the reprobate, which has not been abused and mis-

applied, and there is not a doctrine, nor a practice of his holy Catholic Church, which has not been misinterpreted. But all that proves nothing against the Bible, nor against the holy Catholic Church. It only proves the perverseness of men's minds, when they are not guided by the proper light, and, that more men may be guided by the true light, is precisely the object of this book.

6. Again! It may be objected, that "this book will lead people to think and talk more of cards, than of the great truths presented by them, and to use cards more, than to carry out the teachings laid down in it by them."

It was not so at the time of our Blessed Lord from his illustrations, and the author is willing to venture the responsibility, that it will not be so now; for there is absolutely no incentive, no encouragement in this book to play cards. It will have the contrary effect. Nor is it necessary to know, how to play cards, in order to understand this book. Many will be induced to read this book instead of playing cards, and even, when an innocent game of cards is played for pastime, or for recreation, the knowledge of this book will bring many good thoughts and discussions during the game and not infrequently the discussions will become so interesting and enthusiastic, that the cards will be laid aside, and the discussion continued, and thus this book will not seldom be the means, that even amidst playing, God will not be forgotten.

7. Still less will this book be an encouragement, or a condonement, to gamble. There is not a single comparison made, that in the remotest way will lead to that or to any other evil.

8. This book is not intended to contain a great, learned, dogmatical treatise on theology. The author has invariably sought to be eminently practical in all his sacerdotal labors for 29 years, for he has learned from observation, that not he, who is the most dogmatical in divine things, has the purest knowledge of them, but he, who is the most practical. Hence, all high-sounding, technical phrases and words have been studiously avoided; for this book is not written for learned theologians, but for the millions, who have had neither time, nor opportunity of briefly and simply, concisely and concretely, correctly and practically, learning the great truths contained in the Bible and the teaching of the Catholic Church, as they are exhibited in this book.

It is an admitted fact, that the experiments and conclusions and usefulness of visible things and of the natural sciences can be discerned and judged by the natural senses. Therefore, no one has any interest in being blind to those facts of nature. But there is a goodly number of men, who, though living often decorously, are contented with having only vague notions of the great and all-important truths, which concern their eternal happiness. This book will aid, cannot fail, to impart clearer knowledge of all of them to everyone, who will read it with a good and willing heart, which is not wanting in the American people; for they mean to be eminently fair.

Men often brand our holy religion with the name of mysticism, fanaticism and superstition; but that is only, because they do not clearly understand, that she is God's own institution and that her laws and her teachings and practices are all founded on the Bible and the law of God.

9. Cards in this book are not used to prove anything by. They are merely used as illustrations and explanations and as a help to understand the great truths of the Catholic Bible and Catholic doctrine and practices and as something concrete, as something tangible and as something, that everyone is acquainted with, to attach the memory to and to remember things by. This book thus becomes a valuable assistance to a truly virtuous and God-fearing life and for a happy immortality.

It will be better understood and appreciated, if the reader will bear in mind, that the author has weighed every word three and four times over and has chosen every word designedly in preference to any other, and that the matters, crowded into this little book, are scattered in more than two thousand volumes.

10. To simplify, to make clear and to impress still more through the eye the great truths on the memory, many divisions and subdivisions are employed.

Few Scripture texts are quoted for proof. Only such citations are made that are right to the point.

The manner of quotations is that usually adhered to, as, for instance: (3 Kgs 10, 1.) means, that that passage, quoted, is found in the 3d Book of Kings in the 10th chapter and in the 1st verse of the chapter. (Mt. 12, 42.) means, that those words, given, are written in the gospel of St. Matthew in the 12th chapter and in the 42d verse.

Other references to different parts, pages, chapters and numbers of this book are easily intelligible.

The index is so very complete, that extensive headings under chapters was thought superfluous.

11. This book is primarily written and adapted for non-Catholics. The author justly prides himself on

having his warmest and best friends among them. Few, if any, understand the minds and doubts and perplexities of the non-Catholic better than he does. Few, if any, have a higher regard for the honest opinions of non-Catholics, for he knows, that none of his American countrymen intend to be prejudiced. They do not want to be unfair neither with God, nor with themselves, nor with others. They are willing to listen to the man, who is fair with them. We need not wonder, that people, who have not learned things about the Bible and the Catholic Church from Catholic sources, are prejudiced against them, because, as a rule, they have learned things from wrong sources. A game of cards seems silly to one who has not learned its rules by experience. He is prejudiced against them, nor can he learn to play from one, who does not know, how to play himself, but only from one who knows how from experience. Just so it is with the Bible and the Catholic Church and all her rules, teachings and practices. They must be learned from the proper, Catholic, sources, not from those, who only think, they know, but do not, nor from prejudiced sources, nor from those, who on account of their own condemnatory lives, are dissatisfied with her. The more the fair-minded American will study the Catholic Church, the better he will like her. He will be happy in the thought that he is no longer prejudiced and ignorant on things so important, that Almighty God himself deigned to reveal them to us and to institute an organization that would, could and should continue to teach them to all men until the end of time.

12. 1) If by this book one precious immortal soul will be saved, the author's reward will be very great, indeed.

2) If through this book there will be one true conversion, the author's reward will be ample.

3) If in consequence of this book one single mortal sin less will be committed, the author's reward will be very gratifying.

4) If this book will be instrumental, that even one sin less grievous, than a mortal sin, will be committed less, the author's reward will be very satisfactory.

5) If by this book only one spark more of God's precious grace, which is worth more than all the goods of this world, will come into one soul, the author's labors will be well repaid.

6) If by this book only one true act of faith, hope and charity, will be made—and there will be many—the author's reward will be abundant.

7) If by this book only a little more knowledge of God will be brought into one mind and heart—and it will do so to thousands—the author's reward will be plentiful.

8) If by this book the prejudices against the Bible and the Catholic Church will be dispelled out of only one fair mind and heart—and it will do so in thousands of cases—the author's reward will be adequate.

With God's grace and guidance he dares to hope for all these rewards.

If there is any word, phrase, expression, illustration, sentence, opinion, or teaching in this book, that in any way is contrary to the teaching of the One Holy Catholic Apostolic Church, the author hereby unreservedly recalls and repudiates it or them.

PART ONE.

CHAPTER I.

Origin and History of Playing Cards.

Everything has its history. The deck of playing cards is no exception. If we wish to speak, or write intelligently on a subject, it is of importance to know the history of that subject. It is not otherwise with playing cards.

From A. D. 1368 to 1422 Charles VI was king of France. He had peculiar spells, bordering on insanity and levity, due, as his historians relate, to a bad, torpid, liver. Because he was almost insane sometimes, he was feared. Hence, he was nick-named "The Mad". Because he was jolly at other times, he was liked by the nobles, who had access to him and who had little else to do, than to spend their time in jollification. Hence, his nick-name, "The Beloved".

In order to amuse him and to keep his mind from brooding on unpleasant things and to preserve in him a more evenness of temper and to have a good excuse to be in his, to them desirable company a good deal of their leisure time, it is said, they invented the playing cards and the performance of several games with them.

This is the origin and history of our common playing cards in their present form. Everybody knows, what they are and what they look like. There will be scarcely one among 10,000 readers of this book, who have never seen a deck of playing cards. Hence, it is superfluous to describe their appearance or the material, of which they are made.

CHAPTER II.

Meaning of Playing Cards. Types of the Human Race. Geography.

The four suits of cards, Hearts, Diamonds, Spades, Clubs, were invented for the purpose of representing the four classes of men in France at that time and, also, perhaps, unwittingly, for representing the entire human race past, present and likely for all future time.

1. **HEARTS.** The first and highest class were the "churchmen". They were the ecclesiastics, the bishops and priests, the highest dignitaries. They were, also, the class most beloved by the common people, because they defended more the rights of the common people, than any other class. Hence, they were represented by the symbol of love, by hearts. The color of hearts is red, signifying the burning flame of love.

2. **SPADES,** in French "pic", in Spanish "espadas". The French word signifies pike, lance, which has a shape similar to our shovel, or spade. Hence our name for this card. The Spanish word means sword.

The second class constituted the nobility. It was, also, the military class as well, as the class of civil officers and the ruling, governing, power. This class was represented by the card of spade, because it was a figure of their weapon, the pike, the sword, which in turn represented some of their treatment of the people, frequently inflicting pain and causing sadness. That is the reason why its color is black, the color of sadness, the color of mourning.

In the United States we call this card by the more useful name of spades. It is here a figure of industry and it is a much more useful and humane tool, than the

instrument of war of the often warlike, domineering and sometimes tyranizing nobility of the old world.

3. DIAMONDS. This card designates the third class, which constituted that order of citizens, known as tradesmen, merchants, mechanics, manufacturers, jobbers, contractors, speculators, in a word, the money-making class. The color of diamonds is red. It indicates the shining silver and gold, the glitter of wealth, the worldly, passing glory of earthly possessions.

4. CLUBS. This card represented the fourth class, which included the farmers, the common people and all others, who were not grouped among the other three classes. It is not known, how this trefoil, or clover leaf, came to be called clubs, unless it is, that that class, represented by them, was punished, "clubbed," most by the ruling powers of government and commerce, by the classes two and three. The German word would, also, lead us to draw this same inference, for "Kreutzer" means "crosses," though the word is likely taken from the figure on the card, which is that of a cross, and it, also, admits of the same interpretations, it being significant of the crosses inflicted upon this humbler class, the masses of mankind.

The color of clubs is very appropriately black, meaning, that the class represented by them was often made to mourn.

CHAPTER III.

Lessons from Cards.

Every card-game has a leading, winning card, called trump. Spades remind us that labor is the leading trump in this world's affairs. Without continuous labor, little will be accomplished. Without ceaseless

energy, progress will be slow. Without close application, only small competency can be looked for. Without diligent toil of the hands, but slight comfort and less leisure can be expected. Without earnest toil of the brain, ignorance is apt to prevail. Many of the most successful men, who have laid up a competency, have done so only at the expense of a great deal of hard toil, toil of the hands and toil of the mind.

2. Clubs remind us, that for all good things we must be aggressive. In many things we must force our way, not by brute force, not by violence, not by dishonest means, but by superior energy, by uprightness, by leading virtuous lives, by being shining examples of honesty, of diligence, sobriety, good habits, good morals and of faithful children of God and his true Church. This is doubly true in this glorious country of ours, where the opportunities are many and where the avenues of success and distinction are open to every man, woman and child.

3. Diamonds remind us, that money and worldly possessions are good things to have, if justly and honestly acquired and if prudently and virtuously and charitably applied; for then they are neither a curse nor a disgrace. But the diamond card reminds us, too, that not everything, that glitters is gold, which means, that money alone cannot make anyone truly happy, nor loved, nor great, and that it is as elusive, as a promising hand of cards, that some other and better hand demolishes. Riches soften few hearts; but harden many. Wealth degrades many; but elevates few. Money dissipates many; but ennobles few. Hence, we should not strive after these things for their own sake, nor, which is even worse, because with them we can gratify base passions, or obtain imaginary worldly

glory, or as a means, by which fools seek the empty praise and selfish flattery of other fools, but we should labor for them only as a means for an honest livelihood and for doing all the good we can, in every way we can, to every one we can, in every place we can, at all the time we can, and as long as we can.

4. As no game of cards can be played well with spades, clubs, and diamonds alone, thus hearts remind us, that after all, labor, energy and money are worth very little, if anything, without love, of which hearts are a fitting emblem: not of that love, however, which is only like a morning dream, whose memory glides along the day, but that love, which is a fountain of true charity; that love, which lightens toil and sweetens privations; that love, which divides our troubles, shares our sorrows and increases our joys; smooths the wrinkled cheeks, brightens the sunken eyes, decreases the burden on bent shoulders, softens the toil-hardened hands and relieves the weight on silvery hair and brings sunshine into lives, hearts and homes; that love which is ever a guiding star to upright, virtuous living and to a better, brighter world.

CHAPTER IV.

History and Sociology in Cards.

1. The four kings of the card-deck represent the four great monarchies: The 1) Jews, 2) Greeks, 3) Romans and 4) Franks.

1) The Jews are represented by King David, and he is represented by the king of hearts. This typifies, that he did more out of love for God and for his people, than any of the other three great kings did for their people, and that he, too, consequently, was more

beloved, honored, respected and obeyed by his people, than were the other three kings by their people.

2) The Greeks are represented by Alexander the Great. He is called great, not because he did anything great, noble and lasting for God and for his people, as King David did, but because he was the greatest conqueror, that the world has ever seen, for he conquered the, at that time entire, known world. He was simply a

robber and murderer on so vast a scale, that mankind in contemplating his career has lost sight of the enormous wickedness of his crimes in its astonishment of the unequaled magnitude of his operations. That is the reason, why in the playing cards he is represented by the king of spades, the original meaning of which was pike, sword, the instrument of murder.

3) The Romans are represented by Julius Cae-

sar, the great Roman general and dictator. He humbled and "clubbed" more people, than any of their other generals. That is the reason, why he is represented by the king of clubs. Historians may say of him, what they please, he is, nevertheless, represented by an instrument of torture, rapine and cruelty and the color of dark deeds, crime, lust, suffering, mourning and death.

4) The Franks, in fact all christian people are represented by Charlemagne the Great. He was emperor of Germany and king of France. He was a good, pius, virtuous, wise and humane ruler. He sought to better the conditions of all his subjects both spiritually and temporally. He placed true christianity upon a firm footing in his mighty empire. He is represented by the king of diamonds, which very appropriately designates the preciousness of the Catholic faith and Catholic Church, which he zealously fostered throughout his vast domains. Its color is red, being emblematic of the many golden-red, shining virtues, which that faith produced in countless millions of immortal souls, as the rich fruit of his wondrous works.

Some one of the four suits is trump in every game of cards. The smallest trump card can knock out and take the biggest card of any of the other three suits,

which are not trump. He, who holds the hands of the highest trumps most frequently, can knock out the others and win the game. But trump changes about among the four suits. Between the players good card-hands and trump and winning cards change about, too. Thus it was among those four great kings. The same can be said of many other great and mighty ones of this world. They were trump for a while and won for a while, and then the scene was changed. The works of Alexander and Caesar are gone by, like themselves. We read with disgust of their deeds of horror and murder, rapine and vice and crime. They are examples to be shunned. None, but a cruel tyrant and inhuman despot could wish to imitate their example.

The countless good and noble deeds of King David and Charlemagne, however, live after them. Through all the centuries their names have been and ever will be pronounced with benediction by countless millions, and the good, that they have done, always has been and ever will be a powerful incentive to right living for unnumbered generations.

2. The four queens in our deck of playing cards are types of 1) humility, 2) fortitude, 3) prudence, and 4) wisdom. And how so? In this manner:

1) The queen of hearts is a type of the Queen of

Sheba. Holy Scripture (3 Kgs 10, 1; Mt. 12, 42,) tells us of her, that she, a heathen queen, came from a distant country, the southern parts of Arabia, to the wise man, King Solomon, to be instructed in the knowledge of the true God. God blessed her for her humility; for she obtained, what she sought and she returned into her own country, rejoicing with the knowledge and love of the true God in her heart. Thus the queen of hearts in cards teaches us, that humility is the foundation of all true knowledge and true faith and true love of God, and to seek that true knowledge, as queen Sheba did, where it is to be found, in God's true Church, whom God has enlightened with wisdom, as he had given it to Solomon.

Why is she represented by hearts? Because hearts is the emblem of love, and she did truly love God, after she had learned to know him.

2) The queen of spades is a figure of Judith. The Bible relates of her, that she went fearlessly, armed with true piety, into the camp of the enemy of the Chosen People of God and there with her own hands cut off the head of their bloodthirsty general, Holofernes, with his own sword. This clearly demonstrates, that God is with the good and pius and with all, who firmly confide in

him and that on whose side God is, that side is the majority and in the end is bound to win. (P. 81.)

Why is she represented by the queen of Spades? Because she used the sword as a weapon to save God's people from destruction, and this card was originally represented by the pike, the sword.

The queen of spades, however, does not teach us, that we should employ this instrument of murder, but use christian fortitude, grounded on true piety and the fear and love of God, to conquer our common enemy, sin, the devil and the world, but that we should, also, avail ourselves of all lawful and natural means, as, for instance, is done in this book, where common playing cards, innocent things, are used constantly to explain great truths. This can be further illustrated by a nice little story. A girl of twelve years of age was punctual at her attendance in Sunday school. She had a younger brother, who often neglected to go to Sunday school on account of his many playthings. One Sunday upon her return from Sunday school she saw her brother with his playthings in the yard. She went out to him and started to pray for him, saying: "O, God, give my brother light, that he may see, how wicked it is to neglect to go to Sunday school and to learn to know thee and his duties toward thee, himself and

his fellow men, for I fear, he will become a bad man." And, while she was still praying, she took a club and started to smash and kick his playthings all to pieces and then threw them into a pond of water close by and said: "There, now, God, I think, that will help to make my brother a better boy." She exhibited true piety and fortitude, worthy of Judith.

3) The queen of clubs is characteristic of Queen

Esther. The Bible tells of her, that through her sagacity the plans of her enemies for destroying her and her people were utterly frustrated. Why is she represented by the queen of clubs? Because by her prudence the enemies of God's people were "clubbed" into submission. (P. 79.)

Learn from the queen of clubs to ask God to guide you right in seeking after those great truths, which are necessary for

you to know and to follow for your protection against the enemies of both your temporal and eternal welfare.

4) The queen of diamonds is a type of Pallas, who in heathen mythology was a heathen goddess of Greece. She was for the heathen people of that country the personification of diligence and wisdom and everything, that is good in the arts and sciences of life.

Why is she represented by the queen of diamonds? Because, when diligence and wisdom are united, they will inevitably lead to health, knowledge, honor, respect, contentment, to a decent share of this world's goods, to virtue, piety, to the true faith in this world and to shining diamonds of never fading glory in the next; all of which is, also, indicated by the red, bright, glittering color of diamonds, and all of which are not only worthy of striving for, but are even necessary for our happiness. This illustration is taken designedly from a fable, to demonstrate, that we should not despise any means, that are not necessarily degrading, for learning great truths and lessons of life, as is being done in this book by the deck of playing cards.

3. The four jacks of the playing cards. Jack has the same meaning as knave. Jacks originally were servants to knights and to other lords and masters.

The servants and their occupations are so various and numerous, that it is impossible to enumerate them all, especially in this country, where the most of us are servants of some kind. The President of the United States is not a ruler; he is a servant of the people. The congressman and statesman are servants. The governors of states are the people's servants. Mayors and councils of cities are not bosses; they are servants. Sheriffs and policemen are only servants. And thus it is from railroad and street car conductors to street-

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cleaners and working people of every description. And all these in the great social family of the human race are represented by the jacks in the card-deck.

4. Besides kings, queens, and jacks, a deck of playing cards is made up of ten other cards for each suit of the four suits. These other cards have spots of their particular suit on them, running from one to ten. Those cards signify all the other innumerable and unclassified mass of humanity not coming under the headings of kings, queens and jacks. Some of these cards at different times and in different ways and in different games are of considerable importance. Frequently they come very handy in the game and just as often they are discarded entirely. When they are used in the game, they are nearly always employed to assist the higher cards. Thus they represent this unclassified mass of mankind. Some one of them sometimes rises to prominence and power and extraordinary usefulness to some one of his fellowmen; yet all such are invariably in a condition to be only subservient to higher powers and not seldom are mere tools for the selfishness and greed of such higher powers. It has always largely been thus. It likely always will be. Cards are made of the same kind of material. So are all men of the same human nature. All are composed of a mortal body and an immortal soul. Cards all have the same form, all look alike on the back and all feel alike to the sense of touch. So are all men of the same human form and all have the appearance of human beings. Yet, when we look the cards in the face, we readily perceive a difference in each card, and each card has its own sign of distinction from each and every other card. So has every human being a sign of

recognition by which he is known from every other one. Yet, it takes all the various cards to play a decent game. Just so it takes all these various classes of men, as typified by the different cards, though ever so different, to cause human society to hold together and to work together for its common good, happiness and progress. Perfect equality among men in all things is an impossibility. The idea, that there should be no superiors and, consequently, no inferiors, no masters, and consequently, no subjects, no employers and, consequently, no employees, is anarchistic and would not only subvert all order in society but would destroy society itself. The plan, on which some have built castles of air in the air, that all goods and all possessions and all comforts should, with minute precision, be distributed equally among all men without any discrimination, would bring the world to a standstill. Those, who advocate such misty, impracticable notions, are, for the most part, men of small minds and of still smaller hearts, who have let their best opportunities in life slip by unheeded, and who, consequently, have empty pockets and empty stomachs and big mouths. To establish perfect equality among men, it would be necessary to also endow all with equal abilities, equal knowledge, equal justice, equal charity and equal virtues, which neither those idle dreamers, nor all the wise men together can achieve. No intelligent game of cards could be played, if all the cards were equal in all respects. Our human body would be a useless mass, if all the bones and joints and sinews and muscles and senses were without any distinction. Such a human body could not be thought of. Just so little can human society be thought of existing and progressing with all its members equal in every particular. After all has

been thought and said on this subject, and there surely is nothing new to be said on it, and nothing of human invention has been left untried without satisfactory and lasting results, there is only one way out of the misery, resulting from unjust treatment of the inferior by the superior, of the employed by the employer, of the weak by the powerful, and that is, to be guided by the ten commandments of God and the precepts of his holy Catholic Church; to adhere strictly to her teachings of christian forbearance, christian charity and christian justice, and to fully and at all times and in all circumstances obey a true, correct conscience.

Trade unions and socialistic gatherings are wont to sneer at the Catholic Church. But there is no organization under the sun, that has so consistently and persistently defended the rights of the laborer, as the Catholic Church. Every laborer, every peasant without distinction of race or color has always been of as much moment to her, as any prince or king. She has always placed human dignity—the fact that every one is created according to God's image and likeness, endowed with an immortal soul and destined to eternal happiness—so far above wealth, position and power, as the eternal heavens are above this earth. She has always been true to her divine commission of preaching the gospel to the poor. She has never made any discrimination as to race or color. Thousands of her white priests and sisters of charity have labored for centuries among the Mongolians, the Indians and the Negroes. The poor of every description have always been the object of her tenderest care. The oppressed, the abused and down-trodden have always been the object of her special charity. The poor and lowly and dark-skinned are just as welcome in her

houses of divine worship and at her holy sacrifice of the Mass and in her sacred tribunal of confession and at her communion railing, as those in broadcloth, in silks and satin. The Catholic Church has always insisted upon decent conditions for the workingman, a sanitary atmosphere, reasonable hours, a living wage and the abolition of degrading child-labor. She has constantly demanded the Day of Rest for the laboring man and that he be treated by the employer, not as a tool, not as a money-making machine, but as a human being.

But the Catholic Church has ideals given to her by her divine Founder. She stands for charity. But she does not stand for charity only. She stands for justice, too. She stands not only for that justice, which demands, that the employer treat the wage-earner justly, but, also, for that justice which demands, that the laboring man do justice to the employer. So long as the labor unions strive for justice by lawful means, so long the Catholic Church is their friend. But the Catholic Church cannot identify herself with the labor unions, just because they are made up of laborers, when they by unlawful means, by violence, by riotous strikes, or by dereliction of their duty, seek to obtain their real or imaginary rights regardless of the rights of the employer. He has rights as well, as they. His rights are as sacred as theirs. The Catholic Church defends the rights of both with equal impartiality. The labor unions often overlook this. The unions should make intemperance, indolence, carelessness, shiftlessness, dishonesty, absolute disqualifications for membership. They should make character a test for admission. They should eject all men leading double lives, or found guilty of breaking laws of a serious na-

ture. They should insist, that the employer get justice as well, as the employed. If the union by virtue of its power, as a union, persuades the employer to give a just wage, the union should be the first to insist on the discharge of the man, who, because of idleness or self-indulgence, will not or does not render his full share of honest toil.

Cards play best and fairest for all, when well mixed. Just so human society will get along better, when well mixed in charity and justice, when employer helps employee and employee helps employer, as the Catholic Church teaches them to do.

CHAPTER V.

The Deck of Playing Cards a Calendar.

A deck of common playing cards is not only a type of the human race past, present and, likely, for all future times, too, but it contains also a good bit of history, both profane and sacred, and in it we can read a good deal about the social conditions of mankind. This, however, is not all. It is also a perpetual calendar.

1. The deck itself represents the current year. The date of any year or month can easily be constructed from it.

2. The four suits represent the four seasons of the year: 1) Hearts stand for spring. It is the time of re-awakening life, when all nature becomes young again. It is the time of seeding and planting, the time of hope. 2) Diamonds stand for the summer time. It is the time of the rich, golden, glittering diamond harvest. 3) Spades stand for autumn, when nature is laid to rest, buried. 4) Clubs stand for winter, when nature is subdued, "clubbed," into submission.

3. There are 12 face-cards in a deck. They represent the 12 months in a year.

4. There are 13 weeks in a quarter of a year. They are marked out by the 13 cards in a suit.

5. The days of the week and of any month can be composed from the cards without the least difficulty.

6. There are 52 cards in a deck, not counting the joker, and there are 52 weeks in a year. Thus, the 52 weeks of the year are marked out by the 52 cards.

7. There are 365 days in an ordinary year. There are 348 spots in a deck by counting also the two small spots on two corners of each card. By adding to this number the sixteen picture cards—counting the aces as picture-cards—we have 364; and the joker makes 365, the number of days in a year. In a leapyear the ace of spades is counted twice on account of its picturesqueness, it being so different from the other aces.

8. There are twenty-four hours in a day. There are twelve face-cards in a deck and there are two large spots on each face-card, making twenty-four, the hours in each day.

9. Omitting the joker, counting all the cards once and the four aces twice, which count they deserve, for in most games they are of the utmost importance, though they look the simplest, we get sixty, the number of minutes in one hour and the number of seconds in one minute.

There are 59,488 different combinations of cards possible in a deck of fifty-two cards. This is significant of the innumerable, appropriate and striking illustrations, which can be produced by them.

Thus, a deck of playing cards becomes a book of history and a book of geography, taking into consideration the localities, where that history, which has been de-

scribed by them, was enacted. It is, also, a book of the science of the sociology, for it accurately describes the conditions of man toward man. Finally, it is a book of the art of measuring time. Time is the price of eternity: Every hour lost is lost a golden opportunity, set with sixty diamond minutes. Time is a line, which has two ends: one at the cradle, the other at the grave. Eternity is a day without a yesterday and without a to-morrow; it is a line without an end. In time, in to-day, we must so live, that through God's grace and mercy we may merit a happy eternity. For this great and all important work one to-day is worth two to-morrows. For it is a profound truth, that to-morrow never comes and yesterday, though it is always passing, has never been with us; for yesterday, to-day was to-morrow; to-morrow to-day will be yesterday; yesterday, to-morrow would be the day after to-morrow, because to-day would be to-morrow yesterday, and to-morrow will be to-day to-morrow and would have been the day after to-morrow yesterday. Consequently, it is clear that we live only in the present moment, now. The future is not ours. Let us, therefore, resolve to make a good use of our time. To do so, the further and careful reading and studying of this book will help us.

PART TWO.

Principal Historical Events of the Bible Explained by Cards.

SECTION I.

History of the Old Testament. Creation of World.

CHAPTER I.

The entire Bible can be read by the deck of playing cards and explained by the cards as symbols. This will be briefly done in Part II. This does not elevate playing cards; nor does it lower the Bible. Cards are used only as familiar signs for illustrations, reminders, representations and figures to bring home the lessons of the Bible and the teachings of the Catholic Church.

DIVISION 1.

1. The one, the ace, means that the only one true God created heaven and earth in the beginning; that by heaven is here meant the invisible world, the spirit world, the angels: by earth is meant the visible world.

2. That in the first creation period, or creation day, (not a day of twenty-four hours) God created the essence, the nature of light; but there was no body yet through which light could shine. (P. 127.)

3. The two-spot means, that on the second creation day God created the firmament.

4. The three-spot means, that on the third creation day God caused the water and the land to separate, which, up to this time, had been all mixed up. Thus were formed the oceans, seas, lakes, fountains, streams,

rivers, plains, hills, valleys and mountains. Thus, the earth became ready to produce plants, trees, flowers, fruits, which God caused it to do.

5. The four-spot means, that in the fourth creation period God formed the great heavenly bodies, like the sun, moon, planets, stars, that roll in the endless domain of space above us, and which the plants now needed for their growth to maturity. In this period for the first time days of twenty-four hours each became possible.

6. The five-spot means, that in the fifth creation period God created the fish and animals, that live in water, and the birds, that live in the air, for their habitations and food were prepared for them during the preceding period.

7. The six-spot means, that on the sixth great creation day God created the animals, that live on dry land. At the end of this, sixth, creation period God created man according to his own image and likeness, by forming the body out of the earth and breathing into him, creating for him, an immortal soul. God gave man power to rule over the whole earth and all things and all animals therein. Man is, consequently, not descended from the monkey. (P. 131.)

8. The seven-spot means, that, after those six great creation periods, God in the seventh period once more considered all what he had created, and he saw, that it was very good, and he rested from creating and he blessed everything what he had created, and it means also that great seventh period, in which we are now living. (P. 132.)

Lesson. As God created man on the sixth day of creation (not on the sixth day of the week), thus he redeemed him on Good Friday, the sixth day of the

week by His death on the cross on Mount Calvary. God formed the body of Adam out of the earth, while the earth was pure and not yet contaminated with the sins of man; thus the body of Jesus Christ was born of Mary, who was a pure, spotless virgin, free from original and all other sins. (P. 196.) This is a teaching of the Catholic Church. Hence, to receive the full meaning of the Bible, it is necessary to be a Catholic.

DIVISION 2.

Adam, Eve, Cain, Abel, Paradise. Abel Figure of Christ.

1. The king and queen in cards are a pair. They are a figure of Adam and Eve, the first man and woman. The woman God created out of a rib, taken from Adam's side. He placed them in a most beautiful garden, called paradise, which contained all the most delicious fruits, vegetables, grains, flowers, and birds of song, that can be imagined. In it God named two trees: the tree of life and the tree of knowledge of good and evil. He permitted Adam and Eve to eat of all fruits excepting of the tree of knowledge of good and evil, for, if they did eat of it, as a punishment for their disobedience to his commandment, they should die.

2. In the invisible world God created angels. (P. 135.) At first they were all happy. But the highest of them, Lucifer, became proud and wanted to be something more, than God had made him. He rebelled against God and caused many other angels to do so, too; but the good angels, led by Michael, fought the bad and conquered them, whom God then cast out of heaven into hell.

3. God destined men to fill those places in heaven, which those bad angels had lost. Hence, those bad

angels became jealous. That is the reason, why the devil induced Adam and Eve to eat of the forbidden fruit, (P. 182) and thus they lost their right to heaven. He told them, that their eyes would be opened, and that they could tell the difference between good and evil, which was very sadly true, and that they would not die, which was a lie. He mixed up truth and falsehood, as some people do after him.

4. When God called them to account for their disobedience to him, Adam blamed Eve, for she had given him the fruit: Eve blamed the snake, in which form the devil had appeared to her. Then God cursed the snake, because the devil had appeared in its form, and he cursed the devil, because he had seduced the first woman, and he foretold there, that the seed of a woman should yet crush his head. That was the first prophecy, that the Bible records of the Blessed Virgin Mary and of a redeemer, whom she was to bring forth. God drove Adam and Eve out of paradise and made them earn their own living under great difficulties, and he condemned them to die.

5. The two colors of cards are a figure of the two first sons of Adam and Eve, Cain and Abel. Cain was a grain-farmer and was wicked; that is the reason, why he is represented by the black color. Abel was a shepherd and was good. Each offered a sacrifice to God. Cain took the poorest grain, which he could find and said, it was good enough to be burnt in sacrifice to God. Abel, however, picked out the very best lamb of his flock and said, the best is not too good for God, because I owe everything to him. God was well pleased with the sacrifice of Abel, but displeased with that of Cain. Wherefore, Cain became jealous of his brother Abel and killed him. That was the first murder com-

mitted on earth. God branded Cain. He became an unhappy vagabond on earth.

Lessons. 1. In paradise Adam and Eve were happy as long, as they were obedient to God. The tree of life would have preserved them from sickness and death, if they had not eaten of the forbidden fruit. The tree of life was a figure of the Most Holy Sacrifice of the Altar, as it is had only in the Catholic Church and of which it is written: "He who is fed by it shall live forever." This is said of the life of the soul. Of the body, it is said only in so far, as it is true of the resurrection of the body.

2. From the tree of knowledge of good and evil came ruin to man. From the tree of the cross of Christ came redemption.

3. Abel was a figure of Jesus Christ. Cain was a figure of the traitor Judas and of the Jewish people, who put our Savior to death.

DIVISION 3.

Deluge. Noe. His Sons.

Clubs are a figure of the Deluge, the consequence of sin.

1. The two-spot means the kinds of descendants of Adam and Eve: those of Seth, their third son, were good; those of Cain were bad.

2. The one, the ace, reminds us, that when the majority had become corrupt and lost the true faith in the true God, there was one Noe, who remained faithful and just. God bade Noe to build the Ark, an unsinkable ship. Noe worked one hundred years at building the Ark. During all this time, he exhorted the people to penance. But they scorned his advice. God com-

manded Noe to put mates of all animals into the Ark with food for them and his family and then go into it with his wife and his three sons and their wives. Then God let rain fall in such great torrents, that the floods stood over the highest trees and mountains for one hundred days and all men and animals were drowned, excepting those who were in the saving Ark of Noe.

3. In the seventh month of the deluge the mountains again appeared, and Noe sent out a raven. It did not return. Then he sent out a dove, which again returned to the Ark, because there was too much water on earth yet for it to live. After seven days Noe again sent out a dove. It returned the same day and brought back the branch of an olive tree. Noe took it for a sign, that the waters had disappeared. He and all left the Ark. His first care was to offer to God a sacrifice of thanksgiving of some animal for having preserved him and his family. God blessed Noe and his sons and made a covenant with them and placed the rainbow in the sky as a sign, that he would no more destroy the whole earth by a deluge.

4. The three-spot reminds us, that Noe had three sons, Sem, Cham, and Japhet, from whom all races on earth are descended. Noe planted a vineyard and made wine. He did not know the evil effects of drinking a large quantity of it. He got drunk unknowingly and lay exposed in his tent. His son Cham laughed at him and told his two brothers about it. But they, out of due respect for their father, turned their eyes aside and covered their father's nakedness with a suitable dress. After Noe had sobered up and heard, what had occurred, he cursed Cham for his disrespect, but blessed Sem and Japhet.

5. Soon the descendants of Noe had multiplied to such an extent, that they found it necessary to disperse. Before doing so, however, they resolved to build a tower, called the Tower of Babel, that would reach up to heaven and which would perpetuate their greatness. This displeased God and he confused their languages. When they could no longer understand each other, they quit building the tower and dispersed. The descendants of Sem settled in Asia. From them came the Israelites, God's chosen people and the promised Redeemer's holy Mother. Those of Cham settled in Africa; those of Japhet in Europe. (P. 390.)

Lessons. 1. Noe is a figure of Jesus Christ. The Ark is a figure of the Catholic Church. Noe saved his family from the destruction of the deluge by taking them into the Ark. Jesus Christ saves all, who come into and stay in the Catholic Church.

2. The sinner, who does not repent and remains outside of the Catholic Church, is like the raven, who did not return to the Ark and was lost. The dove, that came back to the Ark, is a figure of the true christian, who seeks and finds salvation in the Catholic Church.

3. Pride and jealousy were at the bottom of the trouble in heaven, because Lucifer and his followers wanted to be something more than God had made them. Pride and gluttony were the cause of the fall of Adam and Eve. Jealousy caused Cain to become a murderer. Avarice caused people at Noe's time to forget God, and the deluge came.

4. Strong drink caused Noe to become an object of ridicule, just as it makes its users at the present time.

5. Disrespect for authority brought the father's curse on Cham and his descendants.

6. Pride brought confusion of languages into the world. Avoid them all. Be sober, meek and humble and respectful to authority.

CHAPTER II.

Division I. Abraham, Isaac.

In card games some cards are chosen trumps, as guides and as main supports of the game. Thus God in the first 3,000 years of mankind chose patriarchs, in order that through them the true faith in him, the true God, might be preserved, and from whom he might produce the Savior of the world. Among them after Noe was Abraham. God told him to go with his family into Chanaan, a land flowing with milk and honey. God promised to make his posterity more numerous than the stars in the firmament. Abraham was an example for many virtues.

1. He loved peace and rather suffered loss of worldly goods, than quarrel with anyone. Yet, he also protected his friends against unjust aggressors.

2. He was eager to serve God well. He supported the high-priest Melchisedech, who offered bread and wine as sacrifice to God.

3. Abraham was hospitable and charitable to strangers. God told him, He would destroy the two very wicked cities of Sodom and Gomorrha. Abraham asked God to spare them, if only ten just could be found in them. But ten just could not be found. Lot, the nephew of Abraham, lived in Sodom. Two angels came and told Lot to leave the city with his wife and two daughters and not to look back upon the burning cities, which God destroyed by fire from heaven. But Lot's wife was overcome by curiosity, looked back and

was turned by God for punishment for her disobedience into a pillar of salt. The Dead Sea is now, where those sinful cities stood.

4. Abraham placed absolute trust in God. God commanded him to take his only and dear son Isaac and offer him up in sacrifice on Mount Moria. Abraham without any objection prepared the wood for the altar of sacrifice and laid it on Isaac's shoulder to carry it up. When Abraham had built the altar, he took his son, and, when he was about to slay him in sacrifice to God, an angel held Abraham's hand and told him not to injure the boy, because God was satisfied with his good intention. Abraham perceived a ram near by. He took it and offered it in sacrifice to God. The angel, also, told Abraham, that God would make his posterity more numerous, than the sands on the seashore, and that from one of them He would be born, in whom all nations would be blessed. The angel thus spoke of Jesus Christ, the Savior.

5. When Isaac was grown up to manhood, his parents, Abraham and Sarah, were solicitous, as good parents are and ought to be, to help him find a good, virtuous, God-fearing wife. Therefore, they sent their servant, Eliezer, into the country, where lived Abraham's brother, to there find a wife for him, where he did obtain the modest, virtuous and beautiful Rebecca.

Lesson. The sacrifice of Melchisedech was a figure of the sacrifice of the Mass, as it is had in the Catholic Church, wherein Jesus Christ is truly offered up under the appearance of bread and wine,—another reason, why one ought to be a Catholic, in order to be true to the teachings of the Bible.

Division 2. Esau, Jacob.

1. The two-spot in cards reminds us of the two sons of Isaac and Rebecca, Esau and Jacob. Esau was bold and rough, a grain farmer and hunter. Isaac loved him most. Jacob had a girlish face and voice and was a shepherd. Rebecca loved him best. One day, when Esau came home hungry, he sold his first birthright to his younger brother, Jacob, for a meal.

2. When Isaac had become old and blind, he told Esau to go and hunt and prepare him something good to eat and he would bestow upon him his special fatherly benediction. Jacob, upon the advice of his mother, disguised himself and impersonated Esau, brought his father something good to eat and thus obtained his father's special blessing, intended for Esau. When Esau learned this, he threatened to kill his brother. Hence, Jacob left home and went to live with his uncle, Laban.

3. At night Jacob on his journey slept under the open sky, his head resting on a stone for a pillow. In a God-intended dream he saw a ladder reaching from earth to heaven, upon which angels were descending and ascending. God promised to give him and his posterity the land, on which he slept. When Jacob awoke, he set up the stone for a monument to God's special revelation and called it Bethel, house of God.

4. Jacob served his uncle Laban twenty years and married his daughter Rachel. God blessed Jacob, also, in worldly goods and he became so wealthy, that Laban became jealous of him. But Jacob feared God, kept his commandments and gave God for religious and charitable purposes every year one-tenth of all, that God blessed him with.

Lesson. Bethel was a figure of the Catholic Church, where angels truly carry the prayers of the christians up to heaven and bring back graces and blessings. Hence, to have the benefit of all the mutual prayers of christians and of the official prayers of the true Church of Christ, it is necessary to be a Catholic.

Division 3. Twelve Sons.

1. The twelve picture-cards remind us of the twelve sons of Jacob: Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Dan, Nephthali, Gad, Aser, Joseph, Benjamin. Jacob loved Joseph most. For that reason his brothers were jealous of him and hated him. Therefore, they cruelly sold him into Egyptian slavery and made their father believe, that a wild animal had killed Joseph.

2. Putiphar, an officer in King Pharao's army, bought Joseph. Joseph was good, true, honest and trusted in God, who blessed him. Joseph was soon placed in charge of his master's house, whose wife conceived a criminal affection for him and tried to induce him to sin with her. But he would not. She, therefore, falsely accused him of criminal assault. Her husband believed her false story and cast Joseph into prison. But God was with him. The prison-keeper found him trustworthy and placed him in charge of the prison.

3. Two other officers of the king were also in prison. They each had dreams. Joseph's interpretation of them proved to be correct. The seven-spot reminds us of dreams of Pharao.

4. King Pharao himself dreamt, that seven fat cows came out of the river Nile. After them came up seven very lean, hungry cows and ate up the seven fat

cows; and that he saw seven large, full ears of corn grow on one stock, and then, that he saw seven poor, blasted, ears with no corn on grow up and ate up the seven large ears. He asked his fortune tellers what his dreams meant. They could not tell him. He heard of Joseph's correct interpretations of dreams and sent for him. Joseph, enlightened by God, said: the seven fat cows and the seven well rounded ears of corn are seven years of big crops; the seven poor cows and the seven cornless ears are seven years of crop failures. This will occur in Egypt, Asia and everywhere. The king, therefore, would act wisely to select a prudent, trustworthy man to buy and store up grain during the seven years of big crops, so that there might be grain to buy during the seven years of famine. The king believed Joseph's interpretation to be true and appointed him to that important position.

5. The seven years of bumper crops came, and Joseph stored up an immense amount of grain. The seven years of crop failures came, too, and the people came and asked bread from the king, who told them to go to Joseph and buy. Famine came, also, in the land of Chanaan, Joseph's old home, and Jacob, his father, sent his ten sons to Egypt to buy grain. Benjamin he kept at home. Joseph recognized his brothers at once; but they did not know him, for he spoke to them through an interpreter. Joseph accused them of being spies and up to nothing good; but they denied the charge. They also told him, that there had been twelve brothers; that the youngest was at home with their father; but that the other was no longer. Joseph threatened to cast them into prison, until they would bring their younger brother, to see, whether they were telling him the truth. In their conversation among

themselves, which Joseph pretended not to understand, they acknowledged, that they deserved such harsh treatment in return for their cruelty to their brother Joseph. It made Joseph sad and he went out to hide his tears. He ordered their grain sacks filled and the money for it put back into each one's sack. Simeon, however, he ordered cast into prison, until the others would bring their youngest brother. When, on their return home, they discovered the money in their sacks with the grain and told their father all, that had occurred, great fear came over them all. The poor old father Jacob lamented his lot; for Joseph was no more; Simeon was in prison, and now they wanted to take away also Benjamin. But when starvation stared them in the face, there was nothing else to be done, but, taking Benjamin with them, to go to Egypt and buy more grain from Joseph. He had a meal prepared for them in his own palace and he placed them at the table according to their age. They failed to understand, what it all meant. Joseph ordered their sacks filled with grain and each one's money put back into the sack, and, to try them and see, whether they were as hard-hearted toward Benjamin, as they had been toward himself, he ordered his own silver drinking cup to be put into Benjamin's sack. After they had gone on their way home, Joseph sent a messenger after them, accusing them of stealing his silver cup. They denied the guilt and said, that, if anyone had stolen the cup, he should die. It was found in Benjamin's sack. They were filled with fear and all returned to Joseph and told him, they were being punished for their sins and that they would all be his slaves. Joseph, however, demanded, that only he with whom the cup had been found, should be his slave. Juda offered himself to be

Joseph's slave in Benjamin's stead, for, said he, it would break their old father's heart, if Benjamin did not return. Joseph had a soft heart; he broke into tears and said: "I am Joseph; do not fear. The evil which you intended, God has turned into good. Go, tell father of his son's glory and bring him down to Egypt." Jacob came, and on the way God again revealed to him, that he would be the father of a great nation. Jacob blessed his sons, before he died, and to Juda he prophesied, that the governing power would not be taken from him and his posterity, until He would come, whom the nations expected, the promised Savior of the world. Jacob was buried in his own country of Chanaan. His people mourned, prayed and offered sacrifice for the happy repose of his soul for seventy days. This is ample proof of their belief in purgatory. All is taken from the Bible.

Lesson. Joseph was a figure of Jesus Christ. Joseph was hated by his brothers on account of his virtues. Jesus was hated for his doctrine and because he exposed the sins of the Jews. Joseph was betrayed, sold and falsely accused. So was Jesus. Joseph's triumph in the end was great. So is that of Jesus. Joseph was made ruler of Egypt. Jesus is King of heaven and earth. Joseph saved his parents and brothers from starvation. Jesus saves all men from spiritual death, who will make use of his spiritual food, doctrine, the holy sacrifice of the Mass and the sacraments, as found in the holy Catholic Church.

Division 4. Sixteen Patriarchs.

This is the end of the age of patriarchs. They were the heads of families, who ruled not only over their own, but also sometimes over several generations of

their descendants. They were principally sixteen, represented by the sixteen face cards in the card-deck. They are:

1. Adam, who was created at the beginning of the age of man and lived 930 years.

2. Seth, his son, born in the year of the world 130 and lived 912 years.

3. Enos, his son, born in the year of the world 235 and lived 905 years.

4. Cainan, his son, born in the year of the world 325 and lived 910 years.

5. Malaleel, his son, born in the year of the world 395 and lived 895 years.

6. Jared, his son, born in the year of the world 460 and lived 962 years.

7. Enoch, his son, born in the year of the world 622 and lived 365 years.

8. Mathusalem, his son, born in the year of the world 687 and lived 969 years.

9. Lamech, his son, born in the year of the world 874 and lived 777 years.

10. Noe, born in the year of the world 1057 and lived 950 years.

11. Thare, Abraham's father, born in the year of the world 1777 and lived 205 years.

12. Abraham, his son, born in the year of the world 2008 and lived 175 years.

13. Isaac, his son, born in the year of the world 2108 and lived 180 years.

14. Jacob, his son, born in the year of the world 2168 and lived 147 years.

15. Levi, his son, born in the year of the world 2255 and lived 137 years.

16. Moses, both patriarch and prophet, born in the year of the world 2433 and lived 120 years.

It is interesting to figure out, how many of those patriarchs knew each other, and how traditions could be and were handed down through them, and how Moses obtained the facts from them to write his books of the Bible.

CHAPTER III.

Division 1.

Moses, Ten Plagues, Paschal Lamb, Manna.

1. Multiplying the possible combinations of each card with all the possible combinations of all other cards, produces a representation of the multiplied increase of the descendants of Jacob in Egypt. They are now called Israelites and also Hebrews. The Egyptians with their new kings forgot, what great benefactor Joseph, Jacob's son, had been for them, and they began to oppress the Israelites in cruel slavery and even ordered all the male children to be drowned in the river Nile. One mother hid her new born son for three months. When she could no longer do so, she made a little unsinking boat out of a basket, put the boy in it, placed it in the river's edge, and the boy's sister concealed herself in the brush close by and awaited developments. The King's daughter came to the river to bathe, found the fine boy, took pity on him and wished to raise him. The boy's sister approached the king's daughter and offered to bring a nurse for the boy, to which the king's daughter consented, and she brought the boy's own mother. This child was Moses, the great patriarch, prophet, liberator of the Chosen People of God and writer of several of the most important books of the Old Testament Bible.

2. When Moses had grown up to manhood, he openly protested against the ill-treatment of his people; wherefore the king ordered him to be killed. But he fled to Arabia, where he married and lived for years. Then God appeared to him and ordered him to go and lead his Chosen People out of the Egyptian bondage into the land of Chanaan, which was very beautiful and fertile and which God had promised to Noe, Abraham, Isaac and Jacob. Moses feared for his inability for such a great task, because he stuttered. But God gave him his brother Aaron to do the talking. They went back to Egypt and presented their message clearly before the Hebrew people and confirmed their appeals with miracles, so that their people believed, that they were their God-chosen leaders out of slavery. Repeatedly with still greater force, earnestness and miracles they plead their case before the Egyptian heathen king to let their people go to the land, which their, the true God, wanted to give them. But the king hardened his heart against the designs of God and oppressed the Israelites still more. Wherefore, God sent upon the king and his people ten plagues, of which the ten-spot cards remind us. 1) Aaron struck the river Nile with his rod, and its water was turned into blood. 2) He stretched his hand over Egypt, and frogs covered the whole land. 3) He struck the earth, and the dust was turned into flies, mosquitoes and insects, that frightfully tormented men and animals. 4) Deadly sicknesses broke out among animals, and many died. 5) Moses scattered ashes to the winds, and the Egyptian people were afflicted with the black smallpox and many died. 6) The king himself was stricken down with a horrible pest of sickness. 7) Hail destroyed everything in the fields. 8) Grasshoppers devoured every green

plant left on earth. 9) For three days and nights the thickest darkness covered the land. 10) God sent an angel, who in one night killed all the first born of each family of the Egyptians. But the Hebrews, upon the command of Moses, sprinkled their door-posts with the blood of a lamb, and, where the angel saw that blood, he killed no one. The lamb they roasted and ate with unleavened bread. It was called the Paschal Lamb.

Lesson. 1. That Paschal Lamb was a figure of our Holy Redeemer. He is the true Lamb of God. His blood was shed for us on the cross on Mount Calvary, and by it we are delivered from eternal death, if we only do, what he prescribes for us, and make use of the proper means, the holy sacraments, of applying the price of his blood to our souls in his holy Catholic Church.

2. The deliverance of the Israelites from the Egyptian bondage is also a figure of our deliverance from the slavery of satan, into which sin has brought us, and from which we certainly will be delivered, if we only obey God in his true Church. This is all taken from the Bible.

When the king saw this last horrid punishment, he commanded Moses to depart with their people. From the time of Jacob's entrance to this departure the Israelites lived 250 years in Egypt. They were now about 3,000,000 souls. They took with them the bones of Joseph and buried them besides his father and mother in Chanaan.

3. God guided the Israelites on their march out of Egypt toward their Promised Land by a miraculous light at night and a shadowing cloud by day. When they came to the Red Sea, Moses stretched his rod over

it, and the water parted and dammed up on both sides, so that they could march through. The King of Egypt in the meantime repented having permitted them to go. He pursued them with an army, which was coming in the middle of the sea, when the Israelites reached the land on the east side. Moses again stretched out his rod over the sea and the waters rushed back into their natural place and drowned the entire Egyptian army.

Lesson. 1. This protecting cloud and the guiding light by night are figures of the Savior and Guider of the world; for those, who place themselves beneath his protection and are guided by his divine light of faith, as taught by the Catholic Church, will not perish on the way, but will safely enter the promised land of eternal happiness.

2. The Red Sea is a figure of the holy sacrament of baptism; for, as the Israelites had to pass through it, to enter the Promised Land, thus without the sacrament of baptism there is no salvation. A beautiful argument in favor of the Catholic Church; and all is taken from the Bible.

4. After the Israelites had crossed the Red Sea, they were in the Arabian desert, where no crops of any kind grow. But God provided for them. The four ten-spots of the card-deck remind us, that daily for forty years he sent abundance of quail into the camp for meat, and every morning the ground was covered with tiny cracker-breads called Manna, which fell from heaven during the night. On the sixth day of the week a double quantity fell, to afford sufficient food for the Sabbath day, on which none fell from heaven. For drink, God provided only water; nothing stronger. He

ordered Moses to strike a dry rock with his rod, and good drinking water flowed forth.

Lesson. That Manna-bread, which fell from heaven, was a very striking figure of the Most Holy Sacrament of the Altar, as it is had only in the Catholic Church. It came from heaven. So does Jesus Christ in the Holy Sacrifice of the Mass, where he becomes truly present under the appearance of bread. The Chosen People of God were saved from starvation by the Manna. Those, who worthily receive Jesus in holy communion under the appearance of bread and persevere in his grace until death, will surely be saved from eternal death. Behold the beauties of the Catholic Church and the great chances for eternal salvation in her! And all is taken from the Bible.

Division 2. Ten Commandments, Golden Calf.

There are ten spot-cards of each suit. They remind us of the ten commandments of God. The two colors remind us of the two slates on which they were written.

1. While the Israelites were camping around Mount Sinai in Arabia, God promised them through Moses to make them a Chosen People, if they were faithful to him. From Mount Sinai amid thunder, lightning and the sound of trumpets, God spoke to the people, assembled at the foot of the mountain, giving them his ten holy commandments:

1st. I am the Lord, thy God. Thou shalt not have strange gods before me;

2nd. Thou shalt not take the name of the Lord, thy God, in vain.

3rd. Remember, thou keep holy the Sabbath day;

4th. Honor thy father and thy mother;

5th. Thou shalt not kill;

6th. Thou shalt not commit adultery;

7th. Thou shalt not steal;

8th. Thou shalt not bear false witness against thy neighbor;

9th. Thou shalt not covet thy neighbor's wife;

10th. Thou shalt not covet thy neighbor's goods.

2. The people promised to do all what God commanded, and Moses offered sacrifice to God. Then he spent forty days on Mount Sinai, fasting and conversing with God and upon God's orders he gave many other laws relating to civil, judicial and religious matters.

Lesson. There is a great similarity between Mount Sinai and Mount Calvary: the Old Law was established on Mount Sinai; the New Law was sealed on Mount Calvary. On Mount Sinai God showed his power; on Mount Calvary he showed his mercy. The covenant on Mount Sinai was sealed with the blood of victims offered in sacrifice to God by Moses; the covenant on Mount Calvary was sealed with the blood of Christ. The bloody sacrifice at Mount Sinai was a prefigure of the real bloody sacrifice of Christ on Mount Calvary. Those are teachings of the Catholic Church. Behold their beauty! And all is taken from the Bible.

3. On the mountain God gave Moses the ten commandments written on two tablets of stone. The first three commandments, which related to God himself, were written on one, and the other seven, which relate to the duties of men toward one another, were written on the other tablet. This is the only correct division and enumeration of the ten commandments, as taken from the original Bible.

4. The Israelites, however, were a very fickle people. They still have many imitators: people, who join the only true Church of Christ, and then fall away. While Moses was delaying forty days on Mount Sinai, they began to forget God and demanded of Aaron to make them a god like the Egyptians had. He was too weak to resist them and told them to bring their jewelry, which they did, and he made them a golden calf out of it for a god. They built an altar for it and offered it sacrifice and shouted and cried and sang around it. They still have imitators among people, who get histerical at religious meetings. The joker of the card-deck reminds us of this golden calf-god. When Moses came down from the mountain and saw and heard what was going on, he became so justly angry that he threw down the two slates of the ten commandments and broke them. He smashed the golden calf-god. He ordered the sons of Levi to kill with their swords all, who had participated in this abominable idolatry. They killed 23,000.

5. Moses went again up to the mountain, where God gave him two new slates with the ten commandments written on them.

6. Among the many religious ordinances, which God gave, were 1) for the Tabernacle Tent. In it was an auditorium and a sanctuary, in which was a smaller place, called Holy of Holies, in which was placed the Ark of the Covenant. In the sanctuary were kept on the table of showbread a) twelve loaves of bread, of which the twelve picture-cards remind us; b) the golden candlestick, on which seven lights burned all night, of which the seven-spot reminds us; c) the altar of perfumes, on which incense was burned; d) outside of the tent was the altar of sacrifice for burnt-offer-

ings. 2) The sacrifices were of two kinds: a) bloody, in which were offered slain animals; b) unbloody, in which were offered up bread and wine. 3) Religious feasts were: a) the Pasch, on which day they ate the flesh of a lamb with unleavened bread in remembrance of their deliverance out of the bondage of Egypt; b) Pentecost in remembrance of the law given to them on Mount Sinai; c) Tabernacles, in remembrance of their forty years' sojourn in the Arabian desert; d) the Expiation, when sacrifices were offered up in satisfaction for their sins; 4) ministers of divine worship were priests, who were appointed from the family of Aaron and the tribe of Levi; 5) the institution of tithes, which obliged every man, woman and child to contribute every year for all charitable and religious purposes one-tenth of all their annual increase of grain, fruit, herds, or other earnings. The priests, consequently, were not beggars. They were entitled to the tithes, as their just wage for services rendered.

Lesson. The tabernacle-tent was a figure of the Catholic church buildings, for in them is 1) the auditorium for the people to assist at the holy sacrifice and other divine worship; 2) the sanctuary for the priest alone to officiate; 3) in the sanctuary is the altar for the holy sacrifice of the New Law, and 4) on the altar is the receptacle, commonly styled, tabernacle, wherein is preserved the true Holy of Holies, Jesus Christ himself, as true God and true man under the appearance of bread in the Most Holy Sacrament; 5) incense is used at solemn worship, and candlesticks for lights are employed in the Catholic Church, just as they were prescribed by God himself in that divine tabernacle-tent of old; 6) the unbloody sacrifice of Christ is being offered up in the Catholic Church under the appear-

ance of bread and wine as it was prefigured by the sacrifice of bread and wine of the high priest Melchisedech and is offered up as it was instituted by Christ himself at His Last Supper; 7) the ministers of divine worship, priests, are chosen by God, as they were prescribed by God himself in the Old Law; 8) people at the present time surely ought not to complain at the demands made on them for charity and religion as long, as they are not called upon to contribute more, than one-tenth of all their annual receipts. All these things and duties are elevated, glorified, and spiritualized in the New Law, and all is taken from the Bible. How solidly the Bible proves the Catholic Church to be the only true Church of Christ!

Division 3. Sojourn in the Desert.

1. There are twelve picture-cards. They remind us of the twelve men, among whom were Josue and Caleb, whom Moses sent as spies to investigate the Land of Promise. They brought back great samples of fruit, to prove its fertility; but they reported the country to be inhabited by giants; whereupon the faint-hearted people despaired of ever obtaining it, forgetting God's promises and not relying on God's assistance. They murmured against God and Moses. God, therefore, punished them and said, that no one over twenty-one years of age, excepting Josue and Caleb, would enter the Promised Land, but that all over that age would die in the desert, where the people was to remain yet forty years.

2. The three-spot reminds us of Core, Dathan and Abiron, who led a revolt against Moses and Aaron, the God-appointed leaders of the people. God caused the earth to open, swallow up these three rebels and caused

their 250 followers to be consumed by fire from heaven. Those rebels still have their followers in all who rebel against the only true Church of God and her God-appointed and anointed priests. Beware! God tolerates no interference.

6. When water failed, God ordered Moses to again strike the dry rock. Moses thought a moment and doubted, whether God would be so good, as to give this ungrateful people water by another miracle. He struck the rock, however, and water flowed in abundance; but for his momentary doubt God punished him and prevented him from leading his people into the Promised Land.

4. At another time the people again murmured and rebelled against Moses, because they had not sufficient food and water. As a punishment God sent among them fiery serpents, from whose sting many died. Moses again prayed to God for them, as he had done so many times. God commanded him to make a brazen serpent. Those, who looked upon it, were saved from the poison of the snakes.

Lesson. This brazen serpent in the form of a cross was a figure of our Savior nailed to the cross. The Israelites were cured from the snake's bite by looking upon the brazen serpent. Christians are cured of the wounds of sin, caused by the infernal serpent, the devil, by looking up to Christ with true faith and by having recourse to the holy sacrament of penance, as it is had in the Catholic Church. Another of the many proofs in favor of the Catholic Church, as the only true church of Christ. And all is taken from the Bible.

Division 4. Death of Moses, Josue, Promised Land.

1. When Moses felt life coming to a close, by divine command he appointed Josue as his successor to lead the Chosen People into the Land of Promise.

2. He reminded them once more of all the countless benefits, which God had bestowed upon them and exhorted them to fidelity to the commandments of God and to obedience to God's representatives, and foretold, that in due time God would raise up a greater Prophet, than himself, and him they should hear. He prophesied of Christ.

3. From Mount Nebo God showed Moses the Promised Land. He did not murmur against God, because he could not enter it, but rejoiced for what God was going to do for his people, and full of gratitude toward God for his benefits and blessings he died, and God himself buried him. Moses wrote fourteen books of the Bible. All Israel mourned and prayed and offered sacrifices for the happy repose of his soul for thirty days. Another proof of their belief in purgatory. And all is founded on the Bible.

4. After the death of Moses God commanded Josue to pass over the river Jordan from the east into the Promised Land. The priests marched at the head, carrying the Ark of the Covenant. When they came to the river and touched the water with their feet, the waters dammed up just as the Red Sea had done for them, and the people passed through. Jericho was the principal city in that land. The Israelites marched daily for seven days in solemn procession around its walls, and on the seventh day amid songs of praise and prayer to God its walls fell miraculously. In time Josue conquered and divided the land among the twelve tribes of the sons of Jacob, excepting the tribe of Levi,

the priesthood tribe, which received a city all built up for them, but no land, and all of whom were well supported by the annual contribution of the ten per cent of all receipts of everything of all the other tribes. Thus after more than forty years since the Israelites had left Egypt, they entered the Promised Land in the year of the world 2,553.

Lesson. 1. There are twelve picture cards. Moses is a type of Jesus Christ twelve times: 1) Moses was saved from drowning in the river Nile, ordered by King Pharoa; Jesus was saved from death ordered by King Herod. 2) Moses in his youth was wise in words and very powerful in his works: Jesus at the age of twelve confounded the proud and learned doctors of the Law. 3) The waters of the Red Sea obeyed Moses: Jesus commanded the winds and waves. 4) Moses was the leader of the Chosen People toward the Land of Promise: Jesus is the way and light to heaven. 5) Moses gave the Old Law to the Jews, while he and God performed many miracles: Jesus gave the New Law to the whole world and proved His divine commission by many miracles. 6) Moses abolished the worship of idols among the Jews, which they had learned from the Egyptians: Christ exterminated idolatry in the world. 7) Moses took the Israelites out of the Egyptian bondage and made them a free people: Christ freed mankind from satan's slavery and gave them spiritual liberty. 8) Moses fasted forty days on Mount Sinai: Christ fasted forty days in the desert. 9) Moses came down from Mount Sinai with his face transfigured: Christ was transfigured on Mount Tabor. 10) Moses fed the people in the desert on manna, that fell from heaven: Christ feeds man with his own body and blood under the appearance of bread in the most holy sacra-

ment of the Eucharist. 11) Moses firmly established the Old Law by bloody sacrifices of animals: Jesus impressed the seal of his own blood on the New Law. 12) Moses was the founder of true religious worship in the Old Law: Christ is the Founder of the true Church in the New Law.

2. The Jews were often rebellious against their God-chosen leaders; just so they refused to accept Jesus Christ, as the promised Savior of the world. On the cross he asked forgiveness for them from his heavenly Father; but for their hardness of heart God has rejected them, and they have become wanderers on earth and are a people without a country to-day. People, who rebel against their pastor, are cursed with the same hardness of heart. God takes the gift of faith away from them and gives it to others, who bring forth the fruit thereof. It has never been known to fail. Those, who persecute the priest, whom God through the bishop sent them, as a rule die without any priest. There are thousands of such cases on record; for "God will not be mocked". (P. 70, 89.)

CHAPTER IV.

Division 1. Judges.

1. The sixteen face cards remind us of the sixteen judges, who ruled over the Jewish people after Josue had died in the year of the world 2,570. They were: Othoniel, Aod, Samgar, Barac, Debbora, Gideon, Abimelech, Tholar, Jair, Jephte, Abesan, Ahialon, Abdon, Samson, Heli, Samuel.

2. During their administration for 300 years the Jews fluctuated between idolatry and the true service of the true God, and God punished and prospered them accordingly.

3. The Judge Samson was very remarkable for his extraordinary strength. 1) He tore a furious lion to pieces by his hands. 2) He killed 1,000 men with the jawbone of an ass for a club. 3) While sleeping, he was tied prisoner with seven strong cords by his enemies; he broke them easily. 4) He shook the pillars of a large building in which 3,000 of his enemies were feasting, and it fell to pieces, and he and all were killed.

4. Heli was high priest and judge at the same time. He had two sons, Ophni and Phinees. The father was too easy with them and let them have their own way and did not raise them well, and they as well as the people became very wicked; wherefore God punished both him and them by sudden deaths and permitted the Philistines, the great enemies of the Israelites, to kill 30,000 of them in battle. (P. 303.)

5. Samuel was the last and a good and just judge and a prophet at the same time. He exhorted the people to confess their sins, do penance and return to better ways, and peace reigned for many years. When Samuel had become old, the Jews clamored for a king to reign over them, and Samuel anointed Saul, their first king. Samuel wrote the Book of Judges, Ruth and the I. and II. Books of Kings.

Lessons. Samuel and John the Baptist had many striking resemblances: 1) Elcana and Anna, Samuel's parents, had no children for a long time in their married life. Wherefore, Anna earnestly prayed to God to grant her a son, whom she would consecrate to the service of Almighty God. Samuel was the answer to her prayer: Saint John the Baptist was in answer to the sincere prayers of Elizabeth in her old age. 2) Both were consecrated to the service of God in their early youth. 3) Both preached penance to the

people for the forgiveness of sin, and the people came to them and confessed their sins. 4) Samuel was the last judge: Saint John was the last of the prophets of the Old Law. 5) Samuel was the precursor of the kings: Saint John was the precursor of Jesus Christ, the Eternal King of heaven and earth. 6) Samuel anointed the king: Saint John baptized Jesus Christ. 7) Samuel was a prophet: so was Saint John the Baptist.

Division 2. Kings of Israel, David, Solomon.

The kings in cards are types of the kings of Israel. The two colors, in which the kings of cards appear, are types of the character of those Jewish kings, both good and bad.

1. Samuel, as the divinely inspired prophet, anointed Saul from the tribe of Jacob's son Benjamin the first king of Israel, A. D. 2,909. At first he was good, honest, just and God-fearing. But he could not stand prosperity; for on account of it he became proud and disobedient to God and he was dethroned with all his posterity.

Lesson. Saul was a type of the Jewish people: 1) Saul was chosen by God to be king over His chosen people; but he became untrue to his trust. The Jews were chosen by God to preserve the true faith in Him, the true God; but they became untrue to that calling and gradually fell away from God and refused to receive the promised Messiah. 2) Saul persecuted king David, who was a type of Christ: the Jews persecuted Christ. 3) The unhappy death of Saul was lamented by David: Jesus shed tears over the Jewish people in their capital city, Jerusalem.

2. The God-enlightened Samuel went to Bethlehem and anointed David king of Israel. In a war with the Philistines David knocked their giant Goliath senseless with a slingshot and then cut off his head with his own big sword. This gave the victory to the Israelites, who loudly praised David for it. This made Saul jealous, who sought to kill David. Saul's hatred for David increased, and the people all the more loved and honored David. But Jonathan, Saul's son, loved and protected David against Saul's anger. David had several opportunities of killing Saul; but he generously spared him. Saul committed suicide, when he saw, that a battle with the Philistines was turning against him.

Lesson. David's victory over the boasting Goliath was a figure of the victory of Christ over the devil. 1) For forty days Goliath insultingly dared any one to come forth and fight him and put him out of that land, to and in which he had no right, for God had given it to the Israelites: satan for 4,000 years dared any one to come and put him out of power in this world, in which he had no right, for God had created it for man. 2) David carried nothing but his shepherd's staff and five smooth stones for his sling to kill Goliath with: Jesus conquered the devil by the staff of the cross and his five wounds received on it. 3) Under David's reign the Israelites conquered many of their enemies and became a great nation, and his kingdom extended from the Euphrates to Egypt: under the reign of Christ the Catholic Church has conquered many enemies, and the Catholics have become very numerous and spread over the entire world. 4) David strove to have justice administered and to have God's name glorified by worthy divine worship; the Catholic Church seeks to rule by justice and obedience to the law of God and is unceas-

ingly occupied in promoting God's glory and the salvation of souls.

3. David, though a great king and prophet, was human too, and fell into sin; but he humbly confessed his sins to God's prophet Nathan, did penance and was pardoned. God, however, to punish him for his sins and to keep him humble sent him many trials. Among these was the rebellion of his own son Absalon. But Absalon was punished for this disrespect toward his father, too, just as Cham was punished for his disrespect toward his father, Noe; for while he was fleeing from his father in battle, galloping under a tree his long hair were flying in the breeze and caught around a branch and left him hanging there, and his enemies caught up with him and pierced him dead with a spear. David himself was buried on Mount Sion, which he had made great. He wrote the Book of Psalms.

Lesson. David was a strong type of Jesus Christ. 1) David was from Bethlehem: Jesus was born there. 2) David's youth is unknown: Jesus lived hidden in his youth at Nazareth. 3) Both were generous and forgiving to their enemies. 4) Both entered Jerusalem triumphantly. 5) David had to protect himself and his kingdom against two powerful enemies: Saul and Absalon; thus the Catholic Church was first attacked by the proud Pharisees and later and to-day by heretics and infidels, who succeed to some extent in leading many away from Christ and his true Church.

4. After David, his son, Solomon became king. He asked God for wisdom that he might rule his people well. God gave him both wisdom and wealth, so that he was the wisest and also up to that time the richest man who ever lived. He wrote the Book of Proverbs, Canticles and Wisdom. He built the magnificent tem-

ple of Jerusalem, at which 164,000 men worked for seven years. It was the most costly building ever erected on earth. To it the people came annually hundreds of miles and for a thousand years to pray and to offer sacrifices and worship to the true God. In it Jesus taught. Solomon's name, his wisdom, his greatness, his reign, his kingdom was known throughout the entire world. But also Solomon, seduced by inordinate love of women, fell from justice—even into idolatry and ended his reign in disgrace, a sad example of the weakness of man, the vanities of this world and the deluding seduction of women.

5. After Solomon's death his son, Roboam, became king. There were plenty people then, as now, who wanted something for nothing in social, civil, educational, and especially in religious matter. Entire mobs and tribes demanded a reduction of taxes or no taxes at all and even to be relieved from the God-imposed duty of paying the tithes. All these unjust demands the king refused, and the people rebelled and declared Jeroboam, a wise servant of Solomon, their king. From this time on (A. M. 3,029) the Jewish people became divided into two kingdoms: the tribes of Juda and Benjamin under the king Roboam became the kingdom of Juda; the other tribes under Jeroboam composed the kingdom of Israel. Jerusalem was the capital of Juda: Samaria, that of Israel. Israel soon fell into idolatry. God punished them in many ways and sent prophets among them to bring them back to better ways. But to no purpose. The heathen king of Assyria destroyed their city and made them all captives, and they have disappeared from the earth.

Lesson. 1. The separation of the ten tribes from their lawful king was a figure of all those, who

separate themselves from the Catholic Church, or refuse to enter it, which is God's appointed leader and spiritual ruler over men, and who chose their own leader and organized a religion, taught and a church founded, only by men, not by God.

Lesson. 2. Jerusalem is a figure of the truth and of the Catholic Church: Samaria represents heresy. At Jerusalem was the temple, wherein alone sacrifice pleasing to God could be offered; in it were the tables of the Law and the priesthood, which God himself had instituted, just as it is in the Catholic Church, the only Church and the only priesthood established by God.

3. The ten rebellious tribes, forming the false kingdom of Israel, were much more numerous, than the other two; yet, in a few years they were scattered like heresy to the four winds. God, however, was merciful to the other two tribes; for the Savior of the world came forth from them. Thus the Catholic Church has seen the origin and decay of many heresies. She will endure to the end of time, as her divine Founder has promised her. Behold! the truth in favor of the Catholic Church is standing out so boldly, that no one can deny her being the only true Church of Christ. And all proofs for her are taken from the Bible.

Division 3. Nabuchodonozor, Babylonian Captivity.

1. After the death of Roboam many kings good and bad reigned over Juda. One of them, Ozias, presumed in his wickedness and pride to usurp and perform even the office of the priesthood, for which crime the priest resisted him. He threatened to strike the priest and he was instantly stricken with the horrid,

incurable disease of leprosy, remaining for his whole life a sad example to all laymen, who presume to perform the office of the priesthood and who dare to lay hands on God's anointed, for them shall God destroy. And the tongue and pen are worse than the hands in their injury to the anointed of God. (P. 63, 89.)

2. In A. M. 3,400 Nabuchodonozor, king of Babylon, made war on the Jews, destroyed Jerusalem and the temple of Solomon and carried the people into the Babylonian captivity, a much worse slavery, than God had freed them out of in Egypt. He, also, issued a decree, that all had to adore an idol of his. Some young men in his own household refused to do so. They were cast into fiery furnaces, but were not burned. At which miracle the heathen king himself acknowledged, that their God was the true God.

3. Baltassar was the next king of Babylon. At a great drunken feast, using for drinking the sacred vessels, which had been stolen from the temple of Jerusalem, a handwriting appeared on the wall, writing "Mane, Thecel, Phares." His soothsayers could not interpret it. He heard of the prophet Daniel and sent for him, like king Pharao of Egypt had sent for the Egyptian Joseph, to interpret his dreams. Daniel said to the king this is the meaning: "Mane, thy days are ended; Thecel, thy merits are wanting; Phares, thy kingdom will be taken by thy enemies."

4. In A. M. 3,468 the Jews were permitted to leave the Babylonian captivity and return to Jerusalem. They took the sanctuary vessels with them, rebuilt the temple and the city.

5. King Antiochus in A. M. 3,837, like Nabuchodonozor before him, ordered the Books of the Law to be destroyed and prohibited all from observing the Law of

Moses. An old man of 92 years, Eleazar, and seven young brothers and their mother, the Machabees, preferred martyrdom to apostacy from the true faith. The boys were all being cruelly murdered, those living and the mother exhorting one another to remain faithful and to receive the crown of victory from God. They have had millions of imitators in the Catholic Church. Truly, she must be the true Church of Christ, as the Law of Moses, was the true church organized before Christ.

CHAPTER V.

There are four cards in the card-deck called jack. Jack has many meanings. (P. 27.) Among them is a better one, than is usually attributed to it, and that is servant. In this meaning the jacks represent the prophets, servants of God, mentioned in the Old Testament, who were chosen by God to preach confession and penance to both kings and people for the remission of sin and who foretold many things concerning the promised Savior of the world.

Division 1. Prophets Elias, Eliseus, Jonas.

1. A. M. 3,092 God sent Elias to the wicked king Achab of Israel to announce to him God's punishments. He sought to kill the prophet who hid himself, and the ravens daily brought him bread for some time. Later he went to live with a poor woman who had only a handful of flour; but she daily baked bread from it for herself, her son and for Elias, and it did not diminish, and, when her son died, Elias awoke him to life. At another time, to prove to Achab and his heathen people, that his God was the true God, upon his prayer, fire came from heaven and consumed the sacrifice,

which he had lying ready on the altar. Then Achab and his people believed in the God of Elias. Achab murdered Naboth, in order to get his property. Elias told him, the dogs would lick up his blood and eat the flesh of his pagan wife, Jezabel. All occurred true to his prophecy.

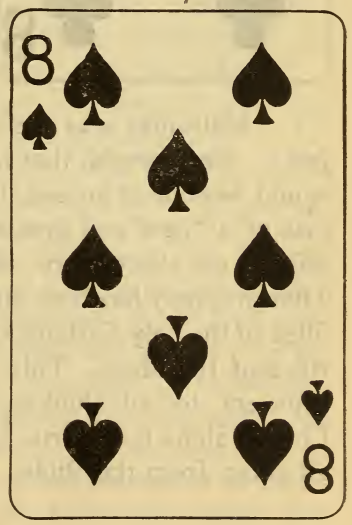
2. Elias chose Eliseus for his successor and he was shortly after taken body and soul in a fiery chariot up into heaven. Eliseus was bald. Some boys insulted him on that account. He threatened them with punishment, and bears came out of the woods and killed forty boys. A heathen leper came to Eliseus to be cured of his horrible disease. Eliseus ordered him to wash seven times in the Jordan. He was healed and adored the true God and offered Eliseus rich rewards. Eliseus refused them; but his servant secretly asked for some goods from the cured leper. Eliseus by inspiration beheld this mean transaction and cursed the servant, who was instantly afflicted with leprosy for life. After Eliseus was dead and buried, the corpse of another man came in contact with his remains, and instantly that corpse became alive. This proves that God even at that time wrought miracles by the relics of saints, and that there is nothing contrary to the Bible in the veneration of relics. (P. 258.)

3. Jonas was the next prophet. God commanded him to go and preach penance to Ninive, the capitol city of Assyria. Jonas wanted that city to perish and he fled to the Mediterranean Sea and took a ship to sail across, thus trying to flee from God and from fulfilling the disagreeable mission of preaching penance to a people, who did not want to hear his preaching. On the voyage a great storm arose. They cast lots to see who was the cause of the trouble. The lot fell on

Jonas. He acknowledged his guilt. He was cast overboard, and the sea became calm, but a great whale-fish swallowed Jonas alive. He was in the whale's belly for three days and prayed to God, and the whale vomited him up on the shore. Then he went to Ninive and told them, that God had given them only forty days more. But they confessed their sins, did penance and were saved.

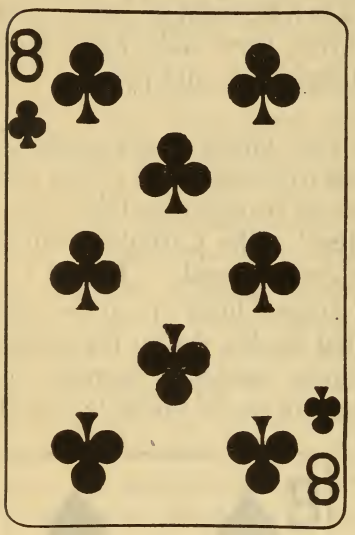
Lesson. 1. Confession to God's representative and penance were conditions of forgiveness of sin and of restoration of God's grace all through the Old Testament. Why not in the New! The Catholic Church fulfils the Scriptures in her confessional. (P. 332.)

2. Jonas was a type of Jesus Christ: 1) Jonas was cast overboard, in order that by his death, the others might be saved: Jesus Christ sacrificed himself, in order that by his death the entire world might be saved. 2) As Jonas was three days in the whale's belly, thus Christ's body was three days in the grave.



3. Immediately before and during the Babylonian captivity the prophets Joel, Micheas, Isaias, Jeremias, Daniel, Ezekias, fearlessly upbraided kings for their cruelty and the people for their sins and ceaselessly exhorted them to return to God and amend their ways by confession of, and penance for, their sins. It was

Isaias who pronounced the eight woes against the wicked, as opposed to the eight beatitudes of Christ. Those eight woes are represented by the eight of spades, because the iniquities of the wicked will lead to death, and by the eight of clubs, because their reward will be suffering.



4. After that captivity Aggeus and Zacharias urged the people to rebuild the city of Jerusalem and the temple, and he foretold, that the glory of this second temple would be far greater, than that of the first. This became true by the entrance of Jesus into it.

5. Malachias was the last of the prophets for the Jews. He foretold, that all sacrifices of the Old Law would soon be at an end, for they were only foreshadows of a "new and greater sacrifice, which would be offered up everywhere daily until the end of time." That prophesy has been and continually is literally fulfilled in the holy Catholic Church through the holy sacrifice of the Mass. This argument alone ought to be sufficient to all thinking people, that the Catholic Church alone is the true Church of Christ. And it is all taken from the Bible.

Division 2. Special servants of God.

Jacks do not only appropriately represent the prophets, but also some other conspicuous good men of the Old Testament.

1. Job, who lived in Arabia at about the time of Jacob's and Joseph's death. Holy Job is the great example of patience in the Old Testament. Satan claimed, that Job had good reasons for serving God, because God had blessed him with abundance. God permitted satan to punish Job. Job lost all his flocks and stocks, and even all his ten children died. But Job did not murmur against God. He said: "The Lord gave it all and the Lord took it. God's name be praised." Then Job lost his health and suffered from all kinds of sicknesses. His wife and friends abandoned him. But he did not murmur against God. He said: God knows, what is best for me. In time God rewarded his great patience and fidelity and gave him new health and a new happy family of ten children and twice as much of worldly goods, as he had before.

Lesson. a. Job is a figure of Jesus Christ. For Jesus in his great sufferings did not complain.

b. Job's case teaches us, too, how far God sometimes permits the devil to torment even the good; but God turns their sufferings into glory and joy.

2. Tobias was among the captives in the Babylonian captivity. All the days of his life he had avoided the society of the godless and had kept God's holy commandments and practiced charity and justice. In his old days he lost his eyesight, but like Job he did not murmur, but suffered his affliction with patience. He had one son, whom he raised in the fear and love of God, setting a noble example to all parents for all times. Therefore, this son honored his father and mother and

exercised much charity toward the poor. His parents, like Abraham and Sarah of old prayed to God, that their son might obtain a God-fearing wife. God thought this of sufficient importance in answer to their prayer to even send the archangel Raphael to lead the young Tobias into a distant city, where he found a virtuous wife, Sara. While the young Tobias was washing his feet on the journey at a river, a large fish came to devour him. The angel told him to kill it and take out its gall. When they returned to the father's house the young Tobias upon the angel's advice anointed his father's eyes with the fish's gall, and his eyesight was restored; a great example, proving, that it pays to be good and true and God-fearing and God-trusting.

3. Nearly 200 years before Christ, a priest, Mathathias could bear to behold no longer the cruelties of the pagan king Antiochus and the abominations practiced against the law of God. He called to arms all, who would fight for God and his law. He won victories, destroyed pagan idols and restored divine worship.

4. After his death his eldest son, Judas Machabeus, took up the leadership of this holy war. God was with him. At one occasion in the heat of battle five men riding on horses came from heaven. Their horses were covered with golden harness and their armor shone like the sun, and they helped him to win a glorious battle, in which 26,000 of his enemies were killed. His first thought after the battle was to take care of the dead, to bury them respectfully, and then he sent 12,000 pieces of silver ($35,400) to the priests at Jerusalem, to have prayers and sacrifices offered up for the happy repose of the souls of his soldiers, slain in battle, for said he: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." This

clearly teaches the doctrine of purgatory, as it is taught and believed and practiced in the Catholic Church alone. Another powerful proof, that the Catholic Church alone does follow the teachings of the Bible and is, therefore, the only true Church of Christ.

After the death of Judas Machabeus the Jews again fell away from God. Two sects arose among them: the Pharisees, who were genuine hypocrits, and the Sadducees, who believed almost nothing. The leaders of Judea warred among themselves and, as a last resort, to establish peace forcibly, the Romans were called upon to adjust the differences. The Romans took possession of the governing power themselves and appointed Herod, a stranger, king. Thus, the sceptre passed from Juda, as foretold by Jacob, and the time was ripe for the promised Messiah to appear in the world.

5. On or about this time Saint Joachim lived at Nazareth. He was the father of the Blessed Virgin Mary Mother of God, and, consequently, the grandfather of Jesus. He must have been a God-fearing man to have been blessed by God with such a daughter and such close relationship with Jesus.

6. Zacharias, the father of Saint John the Baptist, and Saint John the Baptist himself lived at this time in Judea.

7. Saint John was a second cousin to Jesus. He was selected by God to close the prophetic preaching of the Old Testament and to begin teaching in the New Law.

8. Saint Joseph, the chaste spouse of the Blessed Virgin Mary and the fosterfather and protector of Jesus and his holy mother, also, lived at this time. He

must have been precious in the sight of God for being deemed worthy to embrace, support and protect the sacred person of Jesus.

CHAPTER VI.

Notable Women.

There are many notable women mentioned in the Old Testament Bible. They are represented by the queen in cards.

1. The first is Eve. She is the queen and mother of the entire human race. Though she permitted herself to be seduced by the serpent-devil and, though she was the first who transgressed God's holy law, she, also, set a noble example by her repentance and through God's mercy saved her soul and is venerated as a saint in heaven.

2. Sarah, means "queen," and was the wife of Abraham and the mother of Isaac. She must have been a good wife and mother, for she, too, was willing, that her son should be offered up to God.

3. Rebecca was the good and faithful wife of Isaac and mother of Jacob. She is praised for her wisdom in the Bible.

4. Rachel, meaning "sheep," "mild as a lamb," was wife of Jacob and mother of the Egyptian Joseph. She surely deserves the name, queen, since Jacob served her father seven years for her.

5. Jochabed, meaning "glorious," the mother of Moses, who so ingeniously saved her son who became the great liberator of her people.

6. Maria, meaning "exalted," the sister of Moses, who so prudently helped to save her brother for her loving mother and for the people of God.

7. Sephora, the wife of Moses, must have been a noble woman; for she stood faithfully by her husband in all his trials.

8. Ruth (A. M. 2,708), who is praised for her piety, disinterestedness and kindness toward her mother-in law, Noemi, in her old age. She was a Moabite, not a Jewess. She was the great-grandmother of David, from whose family the Blessed Virgin Mary and Saint Joseph came. Her home was at Bethlehem, the city of David and home of Mary and Joseph. That is, how Jesus came to be born there. Jesus thus descending, not from a Jewess, but from a Moabite, demonstrated, that he came to save not only Jews but all men.

9. Anna (A. M. 2,848), meaning "gracious," was the wife of Elcana and the mother of the great, pious, prophet Samuel, whom she brought forth in her old age, and who was the answer to her prayers. She can well be compared to Sarah, the mother of Isaac, and to Elizabeth, the mother of Saint John the Baptist.

10. Another Anna, meaning "merciful," who lived 434 years later, was the wife of the God-fearing Tobias. She set a shining example for all women to stand by their husbands in all trials.

11. Susanna (A. M. 3,410), meaning "lily," "rose," was the virtuous wife of Joachim, likely a distant relative of Joachim, the father of the Blessed Virgin Mary. She fully deserves both of the interpretations of her name; for she was pure as a lily and beautiful as a rose, wherefore two impure men sought to induce her to sin, like the wife of Putiphar had attempted to seduce the comely and clean-minded Egyptian Joseph to sin. But she valiantly with the help of God refused to offend God, whereupon the men falsely accused her of soliciting them to commit sin, just as Putiphar's wife, being

rejected, falsely accused Joseph. But God is always on the side of virtue. Susanna was brought before the prophet Daniel, as judge. In separate cross-examinations the accusers so bluntly contradicted themselves, that Susanna's innocence and virtuousness became all the more apparent.

12. Esther (A. M. 3,495) means "secret," or "hidden." The devil used Eve in paradise to begin trouble; but God at different times showed to the devil and to the world, that he can use woman to make the initiative for freeing his people from their enemies. Thus God employed the daughter of king Pharao and a sister and mother of Moses, and in the same manner God made Esther his instrument to save his people from extermination. She was a God-fearing Jewess and lived with her uncle, Mardochai, at Babylon. On account of her many good qualities Assuerus, king of Babylon, made her his queen. Aman, a cruel, bloodthirsty man, was next to the king in power. He hated the Chosen People of God. Therefore, he falsely claimed to know, that the Jews were conspiring to revolt against the king, and he obtained an edict from the king to put all of them to death on the same day. Mardochai, who had previously saved the king from being assassinated, discovered the infamous plot and asked Esther to intercede with the king for her people. She prepared a banquet for the king and his nobles, among whom was Aman, whose cruel designs were laid bare to the king and Esther. Aman was ordered to be hung on the gibbet, which he had prepared for Mardochai, and Esther and her uncle and her people were honored by the king. Aman was a forcible example of falling into the pit (hanging on the gallows), which some prepare for another. (P. 26.)

Lesson. Queen Esther was a splendid type of the Blessed Virgin Mary. 1) The king exempted Esther from the cruelties of the Babylonian captivity: God exempted the Blessed Virgin Mary from the law and slavery of original sin. 2) Esther by her ingenuity saved her people: Mary gave the Savior to the people of all the world. 3) Mardochai was a faithful protector of his niece, Esther: Joseph was a faithful guardian of Jesus and Mary. 4) Mardochai was placed in the highest office of the king: Joseph holds one of the highest places in heaven, and is made the patron, protector, of the entire Catholic Church on earth.

13. Judith. She was a wealthy and beautiful young widow. At her time Holofernes, an Assyrian general under king Nabuchodonozor, with his army devastated Judea, her home country, murdered people and burnt cities. Judith dressed herself in her best and made her way into the camp of Holofernes and into his good graces. When, after a big feast, he lay sleeping drunk, she secretly stole into his apartments and cut off his head with his own sword, in imitation of what David did over 500 years previously with Goliath. She thus gave her people the victory over their enemies. (P. 26.)

14. At this time, at the close of the Old Testament and the beginning of the New, lived Saint Elizabeth, the mother of Saint John the Baptist. She acknowledged, that she received her son in her old age in answer to her prayers. She was a first cousin to the Blessed Virgin Mary, and her son, consequently, was a second cousin to our Lord.

15. At this time, too, lived at Nazareth Anna, the wife of Saint Joachim and mother of the Blessed Virgin Mary, Mother of Jesus. She must have been a woman of extraordinary piety and virtues, having mer-

ited to be chosen by God to produce his own divine mother and thus making her his grandmother.

16. And now at the end of the Old Testament and at the beginning of the New there lived at Nazareth the greatest woman, that has ever lived, a most shining example of all virtues and a most perfect model for all women, young and old. She had been predicted by God in paradise and at the time of Noe, Abraham, Isaac, Jacob, Joseph, Moses and the prophets, and she has become the true Queen of heaven and earth and the true Mother of God, the Blessed Virgin Mary.

SECTION II.

CHAPTER I.

Birth of Jesus.

The queen of hearts in the card-deck designates pure love and thus appropriately represents the Blessed Virgin Mary.

1. While the Blessed Virgin Mary was in prayer in her humble home at Nazareth, the archangel Gabriel, sent by God, came to her and announced to her, that she was to become the Mother of God, saying: "Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women." "For the Holy Ghost shall overshadow thee and He, who shall be born of thee, shall be called Jesus." Mary consented to the mysterious designs of God.

Lesson. Eve by her disobedience to the law of God delivered herself and her posterity into the power of the devil: Mary by her absolute obedience to the will of God "crushed the head", the power of the serpent, the devil, as God had predicted in paradise.

2. The archangel had also told Mary, that her cousin Elizabeth would in her old age bring forth a son, who was Saint John the Baptist. Hence, she went to visit Elizabeth, who saluted her: "Blessed art thou among women and blessed is the fruit of thy womb," and Mary, overjoyous, sang: "Behold! henceforth all generations shall call me blessed."

Lesson. For 1900 years this prophecy of the Blessed Virgin Mary has been fulfilled without interruption and everywhere in many ways, but especially by the recitation of the "Hail Mary" in the Catholic Church. Another proof, that the Catholic Church is the only true Church of Christ; for in it alone are the prophesies being fulfilled. And it is all from the Bible.

3. Hearts in cards are the symbol of love. Thus the king of hearts is a type of Jesus Christ, the eternal Son of God and Lord and King of heaven and earth, with whose birth of the Blessed Virgin Mary began the christian era. He was born, not at Nazareth, the home of his Blessed Mother and Saint Joseph, but at Bethlehem, because Mary and Joseph went to Bethlehem for the enumeration of the census; for people had to be enrolled in the city of their forefathers, and both Mary and Joseph were from the house, family and city of David, Bethlehem, near Jerusalem, in Asia Minor. On account of this enrollment the city was overcrowded, and Mary and Joseph could not find any room for lodging, excepting in a stable beneath a rock outside of the city. There Jesus was born, as had been foretold by the prophet Micheas. Mary wrapped him up and laid him in the manger for want of a better place. The angels from heaven came and announced his birth to the shepherds, who were taking care of their flocks

in the neighborhood, and also foretold the object of his coming, namely to give "Glory to God in the highest and peace to men on earth of good will." They came and found everything, as the angels had foretold it to them and they adored the newborn Infant King.

4. The eight-spot of cards reminds us, that, when Jesus was eight days old, he solemnly received the name Jesus, as the angel had told Mary and Joseph, that his name should be.

5. Shortly after his birth three kings, represented by the other three kings of the card-deck, were led from the far East by a miraculous star to Bethlehem, where they offered the Child King their gifts and adoration.

6. The forty spots on the four ten-spot cards remind us, that, when Jesus was forty days old, Mary and Joseph brought him to the temple in Jerusalem to there offer him to God.

7. During this time king Herod of Jerusalem heard the wonderful things about Jesus. He feared, he would be dethroned. He strove to kill the Child. To make doubly sure, he ordered all the male children under two years of age to be murdered. But an angel warned Joseph to take the Child and his Mother and flee into far-off Egypt. Thus Jesus was saved. When Herod had died a most cruel death for his crimes, the angel again told Joseph to go back to Nazareth with the Child and his Mother.

8. The twelve picture-cards in the card-deck remind us, that annually Mary and Joseph went a long journey to Jerusalem to celebrate the Pasch. At such a visit, when Jesus was twelve years old, he unknown to his parents, remained in Jerusalem. On their way home they sought him among the crowds, but, not

finding him, went back and found him in the temple amidst the doctors of the Law and confounding them with his answers and questions. When his mother called him to account for causing them such sorrow, he said, he had to be about his Father's business.

9. When Jesus was thirty years of age, Saint John the Baptist, who was of the same age, came forth openly declaring, that the promised Messiah was near, and exhorted the people to penance. To prepare themselves for his worthy reception, they came to Saint John and confessed their sins. Hence, there was confession in the Old Law. Why not in the New? After this Saint John pointed out Jesus, as the Lamb of God, who would take the sins of the world away.

Lesson. In the Old Testament the priest daily offered up a lamb, slain, and burned it on the altar at the temple in Jerusalem. That was a figure of something, that was to be done in the New Law, wherein Jesus Christ is himself this lamb-sacrifice, which was offered up in a bloody manner on the cross on Mount Calvary and which is daily offered up in an unbloody manner by the priest under the appearance of bread and wine in the holy sacrifice of the Mass. Nowhere else is this sacrifice found, but in the Catholic Church. Hence, that alone ought to be sufficient proof, that the Catholic Church is the only true Church of Christ; and it is all taken from the Bible.

10. It was at this time, that Saint John baptized Jesus in the river Jordan, at which occasion the three divine persons in God were made manifest, for the Holy Ghost appeared in the form of a dove, and the Father's voice was heard from heaven, saying: "this is my beloved Son."

11. Thereupon Jesus fasted forty days in the desert. Then the devil tempted him 1) to change stones into bread, that he might eat; but Jesus said: "Man does not live of bread alone, but of every word that comes from the mouth of God." 2) To cast himself down from the pinnacle of the temple, for angels might protect him; but Jesus said, it were wrong to tempt God to perform miracles. 3) The devil offered to give Jesus all the world, if he would adore him. But Jesus said: Be gone satan, God alone deserves adoration.

12. There are twelve picture-cards in the card-deck. They represent the twelve apostles of Jesus. He selected them in this order: 1) Andrew and 2) John, who had, also, been followers of Saint John the Baptist. Andrew introduced his brother 3) Simon, whom Jesus accepted and changed his name to Peter, foreboding great things; 4) Philip, who introduced to Jesus his brother, 5) Bartholomew; 6) James; 7) Thomas; 8) James the Younger; 9) Matthew; 10) Simon; 11) Thaddeus; 12) Judas Iscariot, who became a traitor, and in whose place the other eleven apostles later selected Mathias.

13. Upon the request of his holy Mother, Jesus performed his first public miracle by changing water into wine at the wedding feast of Cana in Galilee. God, the Father, had instituted marriage with Adam and Eve in paradise and made it a union between one man and one wife only. Jesus elevated it to the dignity of a holy sacrament. A little later he declared against divorce, saying: let no man put away his wife, nor wife her husband, "for what God has joined together, let no man put asunder." He made no exception. This the Catholic Church has always taught. Another of

the many proofs, that she alone does observe, what the Bible says.

14. Some of the apostles were fishing in Lake Genesareth. Jesus came to them. A crowd of people had followed to hear him preach. He stepped into the apostle Peter's boat and taught the people on the shore.

Lesson. Peter's ship was a figure of the Catholic Church. As Jesus taught in it at that lake, so he has for 1900 years taught the people in the great sea of this world through his holy Catholic Church. Everywhere in the Bible are proofs, which cannot be brushed aside, that the Catholic Church is the only true Church of Christ.

15. At another time Jesus healed a leper from his incurable disease and then told him to go and show himself to the priest and offer the gift, as penance, prescribed by the Law of Moses.

Lesson. 1. The priests of the Old Law were only prefigures of his priests of the New Law; yet, Jesus upholds their dignity, power and office, for, though he had cleansed the leper, he told him to go to the priest and to receive the declaration of being clean. How much more so does Jesus want the dignity and power and office of his priests to be upheld! For of them he said: "You are the salt of the earth. You are the light of the world. He, who hears you, hears me. He, who despises you, despises me. Go and teach every creature" without any distinction of race or color. "Whose sins you shall forgive they are forgiven."

2. Leprosy is a figure of sin; for as leprosy affects the body, sin affects the soul, and to his priests Christ gave the power to cleanse from this spiritual leprosy.

3. Christ's priests are found in the Catholic Church alone. Consequently, in it alone is found forgiveness

of sins. All men are sinners more or less. No one can enter heaven with sin unforgiven. Consequently, the only safe way is to belong to the Catholic Church and make frequent use of confession and the cleansing power of the priest in forgiving sins.

16. All through the Bible it is clear, that God in his infinite mercy gladly forgives those sinners, who sincerely repent, confess and do penance for their sins. Jesus gave a consoling illustration of this fact. One of those hypocritical Pharisees invited him to dinner, during which Mary Magdalene, who had been an unfortunate and sinful woman, entered, knelt at the feet of Jesus, shed tears of repentance on them and kissed them. The Pharisee murmured at this and said: "If Jesus were a prophet, he would know, that that woman was a sinner." Jesus said to him: if a man forgive two unequal debtors, who will love him most! The Pharisee said: "The one, to whom, he forgave most." Jesus answered: "Thus many sins are forgiven this woman because she has loved much." At another time a woman was brought to him for condemnation, who was caught in the act of sinning. He asked those, who were innocent to throw the first stones at her. Not one threw any, and Jesus dismissed her with a kind admonition, not to sin again, and, perhaps, told the people: "do not judge, lest you be judged." "Ye, hypocrits, see the splinter in your neighbor's eye, but the beam in your own eye, you do not see." "You should forgive injuries seventy-seven times seven," indefinitely. The same great truth he taught by the story of the prodigal son, who left his father's house, squandered all his goods in sinful living, then returned to his father's house, asked forgiveness and obtained it.

17. Jesus foreknew, that some people would find fault with the priest's sermon. Therefore, he gave an illustration; saying: "a man sowed good seed. Some fell on the hard road, where the birds picked it up; some fell on stony ground, where it could not grow for want of soil; some fell among brush, where it choked; some fell on good ground, where it brought forth fruit one hundredfold." Then he explained: "the seed is the Word of God; the hard road, on which some seed fell, are those, who listen to the sermon and read good books, but the devil comes and picks it out of their hearts, for believing it and following it, they would be saved; the stony ground are those, who gladly hear the sermon and read good books, but they have not the courage to live according to it; the thorns are those, who listen to the sermon, but afterwards are so busy about worldly affairs that they forget all about it and, consequently, it does them little good; the good ground are those, who listen to the sermon with a good, humble heart and apply it all to themselves and shape their daily lives according to it and are saved." Consequently, the Bible finds no fault with the sermon, nor with the preacher. The whole fault is with the soil, that is, with the minds and hearts of the listeners. Each one must prepare the soil; then the preacher and God's grace will do the rest, and, if the sermon does you no good, it is your fault. (P. 63, 70, 89.)

18. Jesus foreknew, some people would find fault with his Church, the Catholic Church, because there were bad people in it. He met this objection by a parable saying: In a field of good grain were also weeds. The servants asked the master, whether they should pull up the weeds. He said, "no; for by pulling up the weeds, you will tramp down also some of the good

grain. At the time of harvest we will separate them. The wheat we will gather into the barn: the weeds we will burn." The field is the Catholic Church, wherein are both good and bad. In fact it is for sinners, as Christ came to save sinners. If there were no sinners, there would be no need of a church. The end of the world is the time of harvest, when the good will be gathered into heaven, the bad will burn in hell. Therefore, enter the Catholic Church now and become better.

CHAPTER II.

1. Jesus, during the three years of his public life, while teaching, preaching, healing the sick and afflicted of all kinds, forgiving and consoling sinners, driving out devils, performing many miracles and telling many parables, on many occasions upbraided the proud Pharisees and the Jews generally. They did not like his doctrine, for he showed them up in their true light. They have plenty imitators. When the priest lays down the law to toughs, they slander him, hunt him, but to their own destruction. (P. 63.) Hence, they repeatedly resolved to murder him. Their rage knew no bounds, when the people one day in great public procession triumphantly led him into Jerusalem and loudly saluted him, as the Son of David, coming in the name of the Lord. This event is celebrated in the Catholic Church on Palm Sunday. The next Thursday, now called Maundy Thursday, was the annual feast day for the celebration of the Pasch, the slaying and the eating of the flesh of a lamb in commemoration of that Paschal Lamb, by which the Chosen People of God had been saved from the slaying angel in Egypt, and of thanksgiving for their deliverance from the Egyptian bondage. Jesus celebrated this feast with his apostles in a

hall at Jerusalem. At this Supper he instituted the Sacrifice of the Mass and the Most Holy Sacrament of the Altar just so as it is had in the Catholic Church.

2. Judas Iscariot for thirty pieces of silver sold, delivered, Jesus to his enemies, who were seeking him to murder him. After he had prayed all night, preparing for his bitter passion and death, they took him out and had him most unjustly condemned to be crucified. They heaped countless abuse and insult upon him, made him carry his own heavy cross up the steep Mount of Calvary outside of Jerusalem, and there most inhumanly nailed him to it through hands and feet, where, after three hours of inexpressible agony he died. To make doubly sure, that he was dead, a cruel soldier pierced his heart with a lance. Thus on Calvary was fulfilled that great sacrifice, of which all the sacrifices of the Old Law had been mere prefigures, and by which sufficient atonement was given to God for all the offenses to him by the sins of men, and all that was accomplished, for which God had destroyed men by the deluge, brought his people out of Egypt into the Land of Promise, awoke the patriarchs and did so many wonderful things, to preserve the true faith in him the true God and to produce one, from whom Jesus might be born.

3. The sacred body of Jesus was buried, and on the third day he arose by his own power to life, which is the greatest of all his astounding miracles and the crowning proof of his divinity.

4. He remained forty days on earth instructing his apostles. It was during that time he gave his apostles and through them to all their lawful successors, the bishops and priests in the Catholic Church, the power of forgiving sins, as it has been taught, believed, had,

and practiced in the Catholic Church for 1900 years, and has helped numberless millions of immortal souls to heaven and will continue to do so as long, as there will be sinners on earth.

5. After forty days he ascended into heaven by his own power and took with him into heaven all, who were detained in Limbo, and opened heaven, which had been closed by the sin of our first parents, and which remains open for all, who make themselves worthy of the merits of his redemption by being baptized and living according to God's law and who receive the saraments of penance and of the holy Eucharist and who obey the holy Catholic Church.

6. From heaven he sent down the Holy Ghost upon the apostles and upon his Church, as he had promised, who ever abides with her and them and takes care, that the Church does not fall into error, so that she may and does safely lead people to their happy home in heaven, who confide themselves to her.

7. After the Holy Ghost had come upon the apostles, they went into the world to preach, teach, baptize and offer up the holy sacrifice of the Mass, forgive sins and distribute the holy sacraments, as their divine master had commanded them. Their successors, bishops and priests, in spite of all opposition, lies and misrepresentations of their enemies, spread Christ's doctrine and established his Church in every country, nation, island, and in every language throughout the entire world and, according to Christ's promises, are doing so now and will continue to do so until the end of time. Countless millions of souls have been led safely to the shores of a happy eternity, and the same will surely be done for you, if you confide yourself to the Catholic Church, wherein is true faith, true hope, true

charity, the real forgiveness of sin, the real sacrifice of divine worship, and the genuine feeding of souls with the bread of life in holy communion and the clear teaching of the pure gospel for salvation. The deck of playing cards illustrates it all, and it is all founded on the Bible.

PART THREE.

SECTION I.

CHAPTER I.

Twelve Articles of the Apostle's Creed. Twelve Picture Cards.

The card-deck does not only contain the entire Bible, as has been demonstrated in Part II, but also all the teachings of the Catholic Church. She teaches everything without the least exception that is contained in the whole Bible. It is the foundation of all her teachings. That is the reason, why the Bible has been briefly explained in the preceding part.

What, then, are the doctrines of the Catholic Church!

1. There are twelve picture-cards in the card-deck. They represent the twelve articles in the Apostle's Creed, in which are briefly and concisely contained the entire teachings of the Catholic Church. Though the twelve picture-cards of the card-deck remind us of the twelve articles of our holy faith, the number "twelve" has also a mystical signification. And what is that? In the Old Testament (III. Mos. 8, 8.) the high-priest wore a breastplate, on which twelve precious stones were set, of which the twelve picture-cards again remind us. These twelve jewels were set in four rows of which the four suits of the twelve picture-cards remind us, and they were three

in a row, of which the three picture-cards of each suit remind us. On each stone was inscribed the name of the twelve tribes of Israel (P. 46), of which the twelve picture-cards once more remind us. On the breastplate was the inscription: "Light and Truth." These twelve articles of the Catholic faith are likened to those twelve precious jewels. As the Jewish high-priest wore that breastplate, to show that he was the representative of the Most High, in like manner the twelve apostles, as true representatives of the true High-priest, Jesus Christ, carried those twelve articles of faith to all the nations of the earth, and, as "Light and Truth" were written on the breastplate on the high-priest of old, thus the twelve apostles by the twelve articles of the true faith spread the real light and truth about God and man over all the world.

2. In the Old Testament (II. Mos. 25, 30.) at the entrance of the sacred tent on a golden table were twelve loaves of bread. The twelve articles of the Catholic faith are likened unto those twelve loaves of bread. For, as the twelve loaves were at the entrance into the sacred tent, thus the twelve articles of our holy faith give us heavenly bread at the entrance into the holy Catholic Church by the holy sacrament of baptism.

3. After the Israelites, who at that time were the Chosen People of God, had departed out of Egypt, the land of bondage and of oppression, God commanded them to build an altar of twelve stones at the entrance of the Land of Promise. (V. Mos. 27, 5.) The twelve articles of the Catholic faith are likewise twelve stones, out of which a spiritual altar is constructed in the soul of man. Thus it becomes apparent, that the number twelve of the articles of the apos-

tle's creed is not by chance, nor devoid of beautiful meaning; and all is taken from the Bible.

4. The fifty-three cards in a card-deck are necessary for a complete whole. Not one is superfluous. They all have some connection and relation to each other. Each is necessary for all and all are necessary for each one. Just so it is with the twelve articles of the Catholic faith. That is the reason, why they are called "articles". Article means link. Each card in a card-deck is something complete in itself, yet each card is not a card-deck. It is only a card. Just so each link in a chain is something complete in itself, yet it is not a chain. It is only a link. If even one link is taken out, it destroys the chain, and there is no longer a chain, but there are pieces of a chain. Just so it is with the twelve articles of the Catholic creed. They all bear the same relation to one another and to the whole creed, as every card does to the whole deck, and as each link does to the chain. As not one card can be removed without rendering the deck defective, nor one link removed without destroying the chain, just so, not one article of faith can be denied without practically in their logical deductions denying others.

5. Why are they called "Apostle's" Creed? Our Holy Redeemer commanded his apostles to go out into the whole world and preach his gospel. At that time, when he gave them this command and at the time, when he went home to his heavenly Father on Ascension Day, not a word of his gospel was written. Hence, before they started out to preach the gospel to all nations, they came together in Jerusalem and drew up just as briefly and concisely, as possible, everything, what their divine Master had taught them. After

some preliminary discussion, as is very natural in an assembly of that kind, in order to get down to real business, it was decided, that each one should do something, and they were called upon evidently according to the position of importance, which they held among themselves. Hence, they first called on Peter, whom Christ had made their head. He drew up the first article and said: "I believe in God, the Father Almighty, Creator of heaven and earth." Then
Saint Andrew, the 2d: "and in Jesus Christ, his only Son our Lord."
Then
Saint James, the Elder, the 3d: "who was conceived by the Holy Ghost, born of the Virgin Mary." Then
Saint John, the 4th: "suffered under Pontius Pilate, was crucified, dead and buried." Then
Saint Thomas, the 5th: "he descendeth into hell; the third day he arose again from the dead." Then
Saint James the Younger, the 6th: "he ascended into heaven, sitteth at the right hand of God, the Father Almighty." Then
Saint Philip, the 7th: "from thence he shall come, to judge the living and the dead." Then
Saint Bartholomew, the 8th: "I believe in the Holy Ghost." Then
Saint Matthew, the 9th: "The Holy Catholic Church; the communion of saints." Then
Saint Simon, the 10th: "the forgiveness of sin." Then
Saint Thaddeus, the 11th: "the resurrection of the body." Then
Saint Mathias, the 12th: "and life everlasting. Amen."

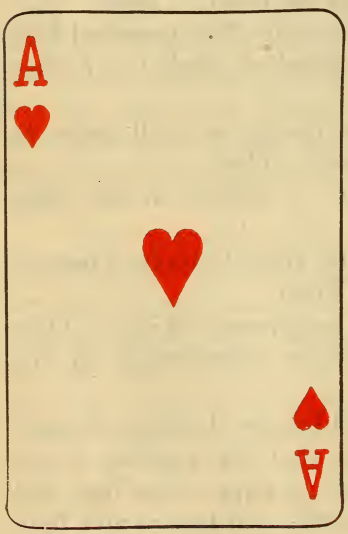
There is nothing to show, that the apostles wrote these twelve articles of faith on paper; but they did write them into their own minds and hearts and then

went forth into the world and wrote them by their preaching into the minds and hearts of thousands, and their lawful successors, the bishops and priests, have continued to do so for 1900 years, and this book is precisely doing that very same thing, explaining through the medium of a deck of playing cards all the tenets contained in those twelve articles of the apostle's creed. The twelve picture-cards, also, represent the twelve apostles.

CHAPTER II.

First Article of Apostle's Creed: "I believe in God, the Father Almighty, Creator of heaven and earth."

Hearts in the card-deck is the symbol of love. "God is love." (1. Jo. 4, 8.) Therefore, hearts remind us of the first great fundamental doctrine of the Catholic Church, that is contained in the apostle's creed: "There is a God." This truth is so certain, so evident to reason, that no one in his right mind can deny it. That is the reason, why holy Scripture says, that only "the fool says in his heart there is no God." (Ps. 30, 1.), because in his mind he cannot convince himself, that there is no God, nor with his mouth, because he can-



not prove, that there is no God; but in his heart, because in his heart he wishes, there were no God, to whom he would be responsible for all his thoughts and all his desires and all his words and all his actions and omissions of good deeds.

God, however, is a pure spirit and we cannot see him with bodily eyes. Who convinces us, that there is a God? 1) The world; 2) our heart; 3) our conscience; 4) divine revelation—the four great sources of proof —of which the four in the card-deck reminds us.

I. The visible universe and all things in it convince us, that there is a God:

1. By the very fact of their existence; for they would not be, if there were no God, who has given them existence. The Catholic Church does not teach: 1) That we do not know whence the world is; for man by his reason must be able to perceive from the great effects the great Cause, the great omnipotent Power, that has brought all these things into existence, and that Cause, that Power, is precisely, what we call God. The Catholic Church does not teach 2) that the world has come into existence by chance; for there is no such thing at all as chance in reality, and, consequently, it cannot do something. It is only an expression for things, conditions and circumstances, for which better language fails us. There must be a real power, that has brought things into existence, and that real power is precisely, what we call God. 3) The Catholic Church does not teach, that the world has given existence to itself; because that can not be; for a thing, that does not exist, is incapable of doing anything, but needs some other, already existing, and therefore eternal and all-powerful Being to give it existence, and that great first existing Being is precisely what we call

God. Look at a deck of cards. Will anyone say: we do not know, how it came into existence? Will anyone say, it came into existence by chance? Surely not. Will anyone say, it gave itself existence? Evidently not. It presupposes a maker. The same thing must be said of this universe. The Maker of it is precisely, what we call God. Hence, as certain, as the universe exists, just so certain is it, that there is a God, and this is in perfect harmony with the teaching of the Church and what the Bible says, as we have seen in Part II, Chapter I.

2. The Catholic Church teaches, that the superb beauty, its immeasurable magnitude and the wonderful harmony in the universe and between the diversified parts of it convince us of the existence of God, for all men are powerless to cause even one star to shine, or a cloud to pass in the heavens, or to manufacture a living flower. Do you say: "the laws of nature do these things?" Very well; who produces and upholds the laws of nature? A man cannot even cause a wind to blow over the earth. There is no other way out, but to admit, that there is an all-wise, and all-powerful Being, who has produced and who preserves all. That Being is precisely, what we call God. What wonders among things, that surround us? The bird, that flies, says: There is a God. Its every chirp, its every song, says: There is a God. The fish in the water say: There is a God. The spider, that webs, says: There is a God. The caterpillar, that changes into a brisk butterfly and lives for a few days only, says: There is a God. The plant, that grows, says: There is a God. The flower, that blooms, says: There is a God. Every color of every flower is a writing in the various shades of ink, saying: There is a God. The seed grain laid

away in the ground and multiplying a hundred times, says: There is a God. The kernel, that is laid in the soil, and grows to a magnificent tree, says: There is a God. Every wind, that blows, says: There is a God. Every cloud, that passes by, says: There is a God. Every drop of rain and every snowflake, that falls, says: There is a God. Every star, that shines, says: There is a God. Every new day that dawns and every night that falls, says: There is a God. Every spring and every summer and autumn and winter, that enterchange, say: There is a God. The entire universe, as a whole and everything in it, great, or small, is an undeniable proof for human reason, that there is a God; because they would not be, if there were no God, who had created them. Thus the universe becomes an open book, out of which all without distinction of race, or color, learning, position, or possession, can read this great fundamental teaching of the Catholic Church: "There is a God." All this is taken from the Bible, and the ace of hearts reminds you of all. Do you believe all this? If so, you are in so far a Catholic.

II. The human heart convinces us, that there is a God. How so? Almighty God was not satisfied with creating and maintaining a universe in such a manner, that everyone can perceive him to be the Creator, but he gave every man something in his heart, by which he is ceaselessly reminded of this same great truth: There is a God.

1. There is a voice within everyone, that tells us of one thing: that is good; you ought to do it; of another it says: that is bad; you must not do that. This voice often makes itself felt contrary to our wishes. No one can suppress it fully and permanently. What is it? It is the voice of conscience. Whence is

it? It is in all men without distinction of race, color, education, knowledge, position and possessions. Consequently, it is something, that is not acquired. It is something not given by education. Education can only correct it, perfect it, sharpen it. Since it is found in all men, there is no other explanation, but that it is a natural law, implanted in human nature by the Creator himself, and, consequently, it is God himself, who causes us fear at evil thoughts, evil words and actions, and it is the same God, who causes us joy and consolation at good thoughts, good words and good deeds, and he does it in such a way, that no one anywhere, under any condition, or any circumstances can help, but to hear this voice all the time. Therefore, there is a God.

III. The history of the different races and languages convinces us of the same great teaching of the Catholic Church, that there is a God. How so? Another undeniable proof, which infidel historians and scientists have not been able to explain away, that there is a God, is the fact, that all nations and tribes of the earth have at all times, believed in a Supreme Being and that that Supreme Being must be pleased, honored, served and adored, though their conception of him be ever so erroneous. How do we know this? From this fact, that all have a name for God. Something, that people know absolutely nothing about, they have no name for. There are 3,034 languages spoken on earth. Every one of them has its name for God. Here are a few examples; one for each card in the card-deck. In the language of 1) Japan: Grozer, also, 2) Zain; 3) China: Prussa; 4) Malay: Eesel; 5) East India: Zuel, also, 6) Eesgi; 7) Tartary: Tgan; 8) Hindoostan: Rain; 9) Persia: Sire, also, 10) Sira; 11) Tahiti: Atua; 12) Arabia: Alla; 13) Turkey:

Addi, also, 14) Aláh; 15) the Hebrews: Jehovah, 16) Elohim, 17) Aden, 18) Eli; 19) Syria: Adad; 20) Assyria: Eliah; 21) Chaldea: Eilah; 22) Arminia: Teuté; 23) Tartary: Matogal; 24) Madagascar: Zannar; 25) Old Egypt: Teut; 26) New Egypt: Zeut, also, 27) Aumn; 28) Greece: Theos; 29) Crete: Thios; 30) the Latins: Deus; 31) Italy: Dio; 32) Spain: Dios; 33) Portugal: Deos; 34) Slavonia: Buch; 35) Poland: Bog, also, 36) Bogo; 37) France: Dieu; 38) Heathan Germany: Wodan; 39) Germany: Gott; 40) Flanders: Goed; 41) Denmark: Gude; 42) Lapland: Dupint; 43) Scandinavia: Odin; 44) Norway; Gud; 45) Sweden: Oodd; 46) Ireland, old, Dia; 47) the New Irish, Dich; 48) Old, low, Britanny: Daue; 49) the English: God; 50) Finland: Jumala; 51) Walachia: Seue; 52) Peruvia: Llan; 53) the North American Indian: Manitou.

How explain this historical fact? Did someone tramp all the world over and give each tribe of a different tongue a name for God? Impossible. There is just one explanation acceptable for it and that is this: all men have their peculiar traits and characteristics, likes and dislikes, knowledge and ignorance, looks, voice, eyes, by which they all differ from each other. In only one thing they are all alike, and that is human nature. Consequently, when we find all the various peoples of this world believing one and the same thing, believing in a Supreme Being, there is no other logical explanation, but that that belief is, as it were, born right in every man. This proof also does away with the falsity of the oft-repeated saying: "We cannot all believe alike." Yes, we can and we should; for it is only natural to do so. Why do not all do so? Because they misuse their free-will. They do not all ac-

cept the great truth of the existence of God and the teachings of his holy Church, because they wish to be free to transgress the ten commandments of God and the precepts of his holy Church. They do so for the same reason, that the fool in his heart says: "There is no God," though he well knows, there is a God.

IV. The Bible tells us and the Catholic Church plainly teaches, that there is a God. No one who believes in the Bible, doubts it. Hence, there is no need of proving it from the Bible. Do you believe all this? If so, you are in so far a Catholic.

The ace of hearts does not only remind us of the existence of God, but, also, of this great truth that there is only one God, for reason clearly tells us, that God is the highest being and, consequently cannot have an equal. It is just as clear, as that there is only one ace of hearts in a card-deck. It is just as clear from the Bible, that there is only one God. No truth is more forcibly inculcated in both the Old and New Testament, than this, that there is only one God. When the Bible says, that some men make their belly their god, it means, that some on account of worldly goods and their animal passions forget God. There will be no difficulty in believing, what the Catholic teaches, that there is only one God, if you so live, that you naturally could wish, there were only one, to reward you for your fidelity to him. Do you believe all this? If so, you are in so far a Catholic and you can remember all by the little ace of hearts.

CHAPTER III.

Who is God? King of Hearts.

It is much easier to prove, that there is a God, than to tell, what he is. No one, no matter, how learned,

can fully comprehend, what God is. Why? Because there is a limit to human knowledge, but there is no limit to God. If we studied a long lifetime and if we learned something new about God every moment of such a life, we would not yet fully know, what God is. Should we, then, desist from attempting to know God? No, indeed. Should we despair of learning to know God? Certainly not. There are some things, which we must know about God, in order to come to him in heaven. What, then, do we know about God? A good many truths. The ace of hearts and some other cards in the card-deck will remind us of them.

Who is God? It is easier to tell, what God is not, than to tell, what he is. If we mention every thing and every body in existence, we have told, what God is not, but thereby we have not yet begun to tell, what he is. If we imagine the highest, the most beautiful, the most precious, the holiest and all in the highest degree, we have not yet begun to imagine, what God is. But, if we place concisely together all, what reason and the Bible tell us about him, we say: God is the one necessary, self-existing, eternal, infinitely perfect Spirit, from whom all good comes, who has given existence to all things and who, consequently, is the Sovereign Lord and Master of heaven and earth and all things therein.

1. A spirit is a being, which thinks and wills, but which we with our bodily senses cannot perceive. The soul is a spirit, but it is attached to our body. Hence, it is not a pure spirit. The angels are pure spirits, because they have no body; but they are not infinitely perfect spirits. God, however, is the infinitely perfect Spirit.

AN OBJECTION SOLVED: "The Bible often speaks of God's eyes, God's heart, God's ears, God's arms. How is that to be understood, if God has no body?" That is to be understood not literally, but figuratively. They are all expressions to make us understand, that Almighty God operates by his all-powerful will, that he wills all by his omniscience and that he feels all by his infinite love for truth.

2. God is not only a pure spirit, but he is also the infinitely perfect spirit. What does that mean? It means, that God possesses all kinds of qualities, attributes, perfections, which are better to have, than not to have, and they are infinite in degree and infinite in number. Man has qualities, too, but his qualities are all limited.

3. God is the Lord and Master of heaven and earth, from whom all good comes. What does that mean? It means, that heaven and earth are God's own property, and that nothing good can be thought of, that has not its source in God. The Bible tells us, that the devil took our Lord, Jesus, upon a high mountain and showed him all the kingdoms of the world and all the glory thereof and then said: "All these will I give thee, if thou wilt fall down and adore me." The devil acted, as if everything belonged to him, whereas nothing belongs to him, but sin. Everything belongs to God. Those who try to get more of this earth, than they can properly use, by wronging others and who use their money for dissipation, for sinful purposes, imitate the devil; for God only wills, that everyone should have his decent share of this world's goods for an honest and decent living and for doing good, but not for transgressing his holy laws.

4. From God all good comes. Everything, that man and all beings and things are and have, is from God. You cannot think of a single thing, that is good either for your body, or mind, or soul, that is not from God, down to your daily life and food, joy of life and the great truths of the holy Catholic Church, as explained to you by a deck of cards in this book, that is not from God. Over and above all these natural gifts are, consequently, his precious gifts of grace, by which he enables us to do his holy will and merit life everlasting. Do you believe all this? If so, you are in so far a Catholic.

CHAPTER IV.

What is God?

Of the most of God's attributes we have no knowledge, because it has not pleased him to reveal anything of them to us. Of those, of which we do know something, our knowledge is very imperfect. But it is important, that we know something of them. They can be placed under three headings, of which the three in cards remind us, and under each heading will be five qualities, of which the five in cards remind us. Thus we will have fifteen great attributes in God, of which all the spots in the ace, jack, queen and king of hearts remind us.

Five attributes of God are knowable from his own divine nature and essence. They are:

1. **God's necessity.** What does that mean? It means, that God is such that it is impossible for him not to be, while all other creatures may be and may also not be. There was a time, when sun, moon, planets, stars, this earth, angels, men and animals and

plants were not. They may, consequently also not be. They are only, because God wills it. It is different with God. He must be. Sometimes some men imagine, that they are absolutely necessary for a certain office, or position, and that, if they did not hold certain offices and positions in the nation, in the country, in the state, in the city, in the Church, then the country, the state, the city, the Church, would go to destruction. But those are idle dreams. The world misses no one. Everything goes on just the same without such self-esteemed men. The only place, where sometimes some individual is really missed, is the small family circle. Only God is absolutely necessary for the whole world for everyone and everything in it. It is good for us, that God is absolutely necessary; for from it we know, that our happiness in eternity will be a necessary one, if we are only faithful to him in this life.

2. **God's eternity.** The word "eternity" is used in three different significations: 1) We sometimes call that eternal, which has a beginning and an end, but which lasts a long time, as, for instance, the Bible says, that "God's praise upon earth is eternal." 2) That is eternal, which has a beginning but which will live forever, as, for instance, the human soul. 3) It means that eternity, which has neither beginning nor end, and that is the eternity, which is proper to God alone.

Everything and every being outside of God once was not. But God always was. We exist in time; God does not; he exists in eternity. There is no past, no future, before God, only one eternal present moment "now". God's attribute of eternity necessarily follows from his necessity. If it is absolutely necessary for God to be, and if it is, as we have seen, then he must be eternal, as Isaias says: "God dwells in eter-

nity." (57, 15.) God's eternity is the only real eternity. It is good for us, that it is so; for from it we know, that our happiness in heaven will be an eternal one, if we only so live, that we will go to heaven. To do so it is necessary to keep the commandments of God and the precepts of his holy Catholic Church.

3. **God's independence.** What does that mean? It means, that God is not dependent upon anyone, or anything, either for his existence, or for his operations. Heaven and earth and all beings and all things in them are dependent upon Almighty God for their existence, for they would not be, if he had not created them, and they are dependent upon him for their operations, for they would not continue to exist, if he did not continually uphold them; God, however, would continue to exist and operate, if there were no other being, or thing. He needs no one; but we need him. He does not need our service; but we need to serve him, because our happiness both in this life and in the next is dependent upon his pleasure.

4. **God's infinity.** What does that mean? It means, that God is unrestricted and unbounded in all his numberless attributes. All beings and things outside of God are limited in their qualities. Whatever good they have, they have from the infinite God. Therefore, give God thanks and the honor for all, that you are and have.

5. **God's unchangeableness.** What does that mean? It means, that God remains eternally the same 1) in his nature, 2) in his attributes, 3) in his decrees. He cannot change, for, if he did, he would become either better, or worse. He cannot become better, for he is infinite perfection; he cannot become less, for, if he did, he would cease to be God. "The heavens will all

change like a garment; God alone will remain." (Ps. 101, 28.) Men are changeable in everything. Therefore, do not place your trust for eternity in them, but in the unchangeable God. We all know the fact so well, that everything in this world is transitory; yet, we all need to be reminded of it from time to time. From the feeble butterfly, that lives for a few days only to man, the noblest work of God's visible creation, all are doomed to decay and death. The grandest achievements of men and the inventions of an hour are all subject to the same law of change. States and nations, kingdoms and republics, are but temporal and changeable. They, like man, have their birth, youth, old age and death. In this world nothing is lasting. God alone is necessary. God alone is eternal. God alone is independent. God alone is infinite. God alone is unchangeable. The ace of hearts reminds us of it all. The Bible tells it all. The Catholic Church teaches it all. Do you believe it all? If so, you are in so far a Catholic.

II. From God's creations five other of his attributes are knowable.

1. **God's omnipotence.** What does that mean? It means, that God can do all what he wills, and in order to do something, he only needs to will it. God's omnipotence does not consist in doing things, that foolish creatures imagine he might, or ought to do. He cannot sin, because he does not will it. He does not will it, because it is an imperfection, and God is infinitely perfect, and to sin, would be against his holiness. He cannot make a saint out of a hardened sinner, because that would be against his justice. He would have to first take away man's free-will, and, if he took man's free-will away, man would not be man any more, but

something else. He cannot make an angel out of the devil for the same reason. Creatures cannot do everything what they will and, in order to do something, they need time, material and instruments. God needs nothing of all that. Think, of what God created in heaven, on this earth and countless millions of worlds outside of it, and what wonderful things he did, as you read in Part II. and man's littleness appears, and all the power men have, they have, because God wills, or permits it. Yet, proud men boast of their power and abuse it by transgressing God's holy law.

God is all-powerful; therefore, serve him in holy love and fear. For he can and will reward you for all good and punish you for all unrepented evil. "With God nothing shall be impossible." (Luc. 1, 37.) Hence, never despair. God can and will help you. Ask him with confidence.

2. **God's omnipresence.** What does that mean? It means, that God is present everywhere 1) all the time, 2) truly, 3) without extension and 4) at the same time. Think of all the countless millions of creatures in heaven and in the entire universe. There has never been a thought, nor desire, nor intention, nor a word spoken, nor an action performed, at which God was not present. This is true of all yours, too. "God's eyes are in every place." (Prov. 15, 3.) How is God present everywhere? In similar manner, as the human soul is present in the body. The whole soul is in the whole body and wholly, also, in every part of the body. That is the reason, why we are responsible for every act, that any part of the body does. Thus God is wholly present in a given place and, also, wholly present outside of that place and in every other place. That means that God is not circumscribed by any

place, for he is unlimited in everything. Hence, never forget, that God is present everywhere and hears and sees all you do, and his angels record it.

3. **God's omniscience.** What does that mean? It means, that God knows all, the past, the present, and the future, also, your most secret thoughts and actions. "God sees every thing." (Job 28, 24.) Think of all God's creatures in heaven, on earth, in the entire universe. He knows all, what they have thought, wished, intended, said, done. The same is true of their present and future thoughts, wishes, intentions, words, actions.

OBJECTION SOLVED. Some say: "God knows, whether I will be saved, or damned. What is the use of trying to be good?" It is true, God knows it; but his knowing it, is not the cause of it. Because you make a good or bad use of your free-will, he foresees it; but you do not do, what you do, because he foresees. God's knowledge does not take away your free-will, by which, with God's grace, you can always do the right and avoid the evil and, consequently, decide your own future.

Proud men boast of their knowledge. But, oh! what is it in comparison to God's knowledge? But it helps us little to know, that God is omniscient. It helps us more to so live, that God will know only good of us.

4. **God is all-wise.** What does that mean? It means, that God does everything, what he does 1) most perfectly well, 2) with the best intention and 3) with the most proper means. All that means, that for that purpose, for which God does something, it cannot be done better. This cannot be said of the works of men. This does not mean, that God cannot create a better world; but that one would be for a different

purpose. After every great creative act, as we have seen in Part II, Chapter I, the Bible says: "And God saw, that it was good." (I. Mos. 1, 26.) It is good for us, that God is all-wise; for from it we know, that whatever he does, is done well and will be for our best, whether we see it in that light, or not. He leads man through cross to crown. Examples are, the Egyptian Joseph and Susanna. (P. 46, 79.)

5. **God is all-good.** What does that mean? It means, that God bestows benefits, gifts and graces upon all his creatures and upon all men in particular with the greatest loving kindness. This cannot always be said of men. Think of all the good God did for man to save them, as we have seen in Part II. All, what men have and are, you, too, they have and are, because God is all good.

OBJECTIONS SOLVED. 1. "If God is most good, how can he eternally damn some?" This is no objection against his goodness. On the contrary, God would not be all-good, if he did not do so. Why? They are principally condemned on account of their sins toward their fellowmen. God would be guilty of injustice, if he rewarded the reprobates, who have no true love for him, nor for others, in the same manner, as the good and true.

2. "God often permits the good to suffer and the wicked to prosper." The Bible says: "God punishes him, whom he loves." (Prov. 3, 12.) Hence, God inflicts or permits punishment in the same manner, as the surgeon hurts in cutting wounds, in order to heal them, and in the same manner, as we melt gold in the fire, in order to make it better, in order to prepare us for something far better and higher. On the other hand, who knows truthfully, whether they, who suffer,

are good? Men deceive both themselves and others. We cannot judge from appearance. It is not for us to judge at all, neither ourselves nor others. When God permits the wicked to prosper, it is a bad sign for them. No one is so wicked, that he has not done something good at some time. This God must reward, for he is just. In heaven they want no reward: in hell they get none. Therefore, God rewards them in this life. Why God does this or that, is not for us to judge, nor is God accountable to us. We know, that God is all good, and that, what he does is done for our best, and our duty is to imitate his goodness and to thank him for everything, as Saint Paul says: "Always thank God, the Father, for everything in the name of Jesus Christ." (Ephes. 5, 20.) Do you believe, that God is almighty, omnipresent, all-wise, all-just, and all-good? If so, you are in so far a Catholic.

III. From God's creation of man in particular, five more attributes of God are knowable.

1. **God is all-holy.** What does that mean? It means, that God loves and wills the good and hates evil in the highest degree. This unfortunately cannot always be said of men. God is infinitely holy and wishes us to become holy, in order to enjoy his holiness with him in heaven. That is the reason, why he says: "Be ye holy, as I am holy." (III. Mos. 19, 2.) For that reason he gave us his ten commandments; for their observation will lead to holiness in heaven, and for the same reason he hates their transgressions, because they lead away from him who is infinitely holy.

QUESTION ANSWERED. "Can anyone come into such a state of holiness in this life, that he cannot sin any more and is, consequently, sure of eternal salvation?" That is both contrary to reason and the

Bible. Reason tells every one, and every one is conscious of the fact, that, no matter, how good one may be, he still can sin, and, consequently, there is no confirmation in holiness. The Bible says plainly the same thing: "Let him, that standeth, take heed, lest he fall." (1. Cor. 10, 12.) Those, who proclaim such nonsense against reason and the Bible deceive themselves, for, "if we say, we have no sin, we deceive ourselves, and the truth is not in us." (Jo. 1, 8.) If it were true, that they have no more battles to fight against evil temptations, their reward would be very small, indeed, and, consequently, that kind of state of holiness would be nothing to boast of, but something to be ashamed of; for it would be a sign, that God knew, that they were so weak, that they would fall, if they were tempted, and that they were no longer fit for actual service beneath his flag of the cross. But there is nothing to such a false claim of self-given holiness. Some of the highest angels fell from heaven, and, unless such self-styled "holy people" are very careful, they will fall, where those angels fell.

2. **God is all-just.** What does that mean? It means, that God rewards the good and punishes the evil just so, as they deserve, if not in this life, then in the next. "God will reward every one according to his works." (Rom. 2, 6.)

OBJECTION SOLVED. "How can God permit so much evil in this world, if he is infinitely just?" This life is not the end of man, and, consequently, full retribution does not take place here. This life is short. The other one has no end. There, in eternity, God will deal out full justice. Recall to mind Lazarus and the rich man, Dives. In this life Dives had everything and despised the poor man Lazarus. But in the other

life conditions were changed about. "Envy not the glory of a sinner, for thou knowest not his end." (Ecc. 9, 11.) Sin not on God's mercy, for his justice might overtake you. Boast not of the good, you have done, nor do it, because men see it. For God will remember it all and reward all. Lay up great stores of good works, something every day, for your reward will be in eternity.

3. God is most merciful and forbearing. What does that mean? 1) God is most merciful, means that God forgives gladly and fully all truly penitent sinners. Men do not always forgive that way. God is more willing to forgive, than men are willing to ask his forgiveness. He says: "I do not want the death of the sinner, but that he be converted and live" (2. Pet. 3, 9.); "all day long I spread out my hands over a people walking upon ways not good" (Is. 65, 2.); "if the sinner does penance, he shall live" (Ezic. 18, 21.) Great examples of God's mercy are Mary Magdalene, the woman at Jacob's well, the adulteress in the temple, Saint Peter, the thief on the cross, Saint Paul, and all exemplified in the story of the prodigal son.

2) God is most forbearing means, that he often, but not always, waits a long time for the sinner to come back.

Forgive injuries, as you wish God to forgive you, as you pray in the Lord's prayer: "Forgive us our trespasses, as we forgive them, who trespass against us." But do not heap sin on sin. The Bible records only one true conversion and forgiveness from God in the last moment in the penitent thief on the cross, to show you not to depend on that last moment, and all the others recorded in the Bible remained faithful after the first forgiveness by God.

4. God is all truthful and faithful. What does that mean? 1) God is most truthful means, that he always reveals the purest truth, for he cannot err, nor tell a lie. This cannot always be said of men. That men should follow God in this quality, he gave a special commandment: "Thou shalt not bear false witness." 2) God is most faithful means, that he invariably keeps his promises and fulfills his threats. Therefore, keep his commandments, for he promises reward for observing them and threatens punishment for their violation. Firmly hope for his promised reward, but fear also his punishment.

5. God is most blessed and glorious. What does that mean? 1) God is most blessed means, that he is unchangeably happy and perfectly satisfied. Some men are never satisfied and they usually blame their dissatisfaction on some one else. Seek to be always in the grace and friendship of God and you will experience a little of his happiness in this life and an abundance of it in the next.

2) God is most glorious means, that he lives in endless glory and in inconceivable splendor. The vain rich boast of their splendor, but oh! what is theirs in comparison to God's? Not even the flash of a match to the glory of the noonday sun. Serve God faithfully and you will share in his glory forever.

Thus you have briefly been instructed in the five attributes of God knowable from the creation of man, because something of them is found in man, who is created according to God's own image and likeness. Those fifteen attributes of God are wonderful qualities. They are worthy of our serious study. Everything that was said of God's existence at the end of Chapter II. can be said of every one of them. Do you

believe all, what the Catholic Church teaches on them? If so, you are in so far a Catholic. The ace of hearts reminds you of it all.

CHAPTER V.

The Most Holy Trinity.

We have thus far seen in the instruction of the first article of the Apostle's Creed, who God is, and what he is. We will now consider, how he is constituted in his own divine nature. The teaching of the Catholic Church is: God is one in nature, called the Unity of God, of which the ace of hearts reminds us, triune, however, in person, called the Trinity of God, of which the three of hearts reminds us. The three persons in God are: The Father and the Son and the Holy Ghost, of whom the three of hearts reminds us. This is one of those truths of our holy religion, which we call mysteries of religion. We cannot reason it out; but we know it to be true, because God has revealed it. What, then, does the Bible say on this truth:

I. From the Old Testament:

1. The plurality of persons God plainly indicated at the creation of man, saying: "Let **US** make man according to **OUR** image and likeness." (I. Mos. 1, 26.)

2. The number three of the divine persons is, also, indicated: "God appeared to Abraham; he saw three;" but he adored in them only one God. (I. Mos. 18, 1.)

3. The prophet Isaias (48, 16.) names three: "God, the Lord, and his Spirit sent me." These three proofs are sufficient from the Old Testament. Now three proofs from the

II. New Testament:

1. The archangel Gabriel said to the Blessed Virgin Mary: "Thou wilt conceive and bring forth a Son; he shall be called the Son of the Most High; that this may occur. The Holy Ghost shall come over thee." (Luk. 1, 31.): three: The Most High, the Son and the Holy Spirit.

2. "When Jesus was baptized, he saw the Spirit of God come upon him in the form of a dove and a voice from heaven said: "This is my beloved Son." (Mt. 3, 16.): three: The Father talking, the Son being baptized, and the Spirit of God hovering over him.

3. Before Jesus ascended into heaven, he commanded the apostles to go into the world and preach his gospel and to baptize those, who would believe, "In the name of the Father and of the Son and of the Holy Ghost." (Mt. 28, 19.) Human language cannot express this mystery plainer: "Baptize in one name, not names, and in three divine persons." Consequently, nothing is taught clearer in the Bible, than this great truth, that there is only one God in three divine persons and three divine persons in one God. The ace of hearts and the three of hearts remind you of it. Do you believe this great, all important truth, as the Catholic Church teaches it in harmony with the Bible? If so, you are in so far a Catholic.

CHAPTER VI.

Distinction of the Three Divine Persons. Three of Hearts.

1. The nature of a thing, of a being, is what makes it, what it is and what distinguishes it from all other beings. The nature of God is what makes God, God. All three divine persons in God have one and the same divine nature. That is the reason why they are not three gods, but only one and the same God. The Bible clearly teaches this great mysterious truth: "There are three, who give testimony in heaven: The Father, the Word and the Holy Spirit, and these three are **ONE.**" (I. Jo. 5, 7.)

2. The three are one, because they have in common all the same divine attributes which are essential to the divine nature, as they have been enumerated and explained in Chapter IV. Every one of those great and beautiful things, which are said of God, can here with equal truth be repeated and said singly of the Father and the Son and the Holy Ghost. See, whether you can recall all those fifteen attributes in this manner: As the Father is absolutely necessary, so the Son is absolutely necessary, so the Holy Ghost is absolutely necessary; yet there are not three absolutely necessary, but only one absolutely necessary. Consequently, what the Father is, that the Son is, and what the Father is and the Son is, that the Holy Ghost is. Repeat that through all the fifteen attributes of God and you have the doctrine on the Most Holy Trinity correct.

3. Since the three divine persons are all perfectly alike in nature and qualities, wherein lies the distinction? There are three distinctions to distinguish the

three: 1) The Father is the first person, not the second, nor the third. The Son is the second person, not the first, nor the third. The Holy Ghost is the third person, not the first nor the second. This numerical order cannot be reversed, nor enterchanged. The Father has the source of divine life in and from himself from all eternity; he is neither generated, nor proceeding. The Father has generated the Son from all eternity. The comparison between a human father and son and the divine Father and Son cannot be made here. For a human father must himself have been a son first, before he can become a father, and after he has become a father, he can, also, continue to exist without the son. God, the Father, however, never has been the Son, nor has he ever existed without the Son, nor will he ever exist without him.

2) The second person, the Son, has been generated by the Father from all eternity. He has the source of divine life not in and from himself, but in and from the first person, the Father. That is the reason, why he is called Son. But this generation of the Son by the Father is from all eternity, without beginning, because God is Father from all eternity, and, therefore, the Son must be from all eternity, too.

3) The third person, the Holy Ghost, proceeds from the Father and the Son from all eternity. This is clear from the Bible: "The Spirit of your Father speaks." (Mt. 10, 20.) "God sent the Spirit of his Son." (Gal. 4, 6.) Consequently, the third person is the Spirit of the Father and of the Son. Yet, there are no three holy spirits, as there are, also, no three fathers, nor three sons.

4. As incomprehensible, as is this revealed truth, that God is one in nature, triune, however, in person,

God has, nevertheless, left many an impress of this adorable mystery in his great works. Though all comparisons limp a little, yet, the following ten are striking: Ten, one for each of the ten-spot card of hearts:

1) God's great works can be reduced to three: 1) The creation, 2) the redemption, 3) the sanctification; and, though we sometimes say: The Father is the Creator, the Son, the Redeemer, and has thereby given us the right to call God "Father", that is the reason, why he is, also, our "Father"; and the Holy Ghost, the Sanctifier. All three persons, nevertheless, as one God have these works ascribed to them, as one God.

2) In our one sun are three distinct things: 1) light itself, 2) rays of light, generated from the sun, 3) warmth, which proceeds from the light and the rays; three in one and one in three. The light may represent the Father, the rays the Son, and the warmth the Holy Spirit.

3) We are created according to God's image and likeness; that is another reason, why we call him "Father"; we have only one soul. It is not only a likeness of God in its immortality, but of all the three divine persons. For in it are three distinct things: 1) reason, representing the Father and which generates 2) thought, representing the Son, and 3) love, representing the Holy Ghost, which proceeds from both the reason and the thought. Three in one.

4) Time is one in essence and yet, we speak of it in a threefold sense; 1) present, 2) past, 3) future. Three in one.

5) Water is one in nature, yet threefold in appearance: 1) flowing, liquid, 2) frozen, ice, 3) evaporating, steam. All three in one nature, yet distinct.

6) There are three places in the other world: 1) heaven, 2) purgatory, 3) hell.

7) Three make up the one "Holy Family": 1) Jesus, 2) Mary, 3) Joseph. Three distinct persons, yet only one family.

8 One finger has three joints. They are all alike joints and, yet, all three distinct in one finger.

9) There are three spots on the three of hearts. All distinct and yet constituting only one card.

10) A clover leaf has three in one and one in three.

5. This mystery of the Unity and Trinity of God is not nonsense, nor is it contrary to reason; it is only above reason. We believe it, because God has revealed it, as is very clear in the Bible. Consequently, we must believe it. We have no choice. Do you believe all this? If so, then you are in so far a Catholic. The three of hearts reminds you of it all.

CHAPTER VII.

Creation of the World.

What is the teaching of the Catholic Church concerning the creation of the world? This: God has created, produced out of nothing, all invisible and visible creatures, by an act of his will in time for his own glory. We will divide this subject into three parts: 1) The teaching of the Catholic Church on the creation; 2) the history of creation; 3) the principal creatures of it, that is, angels and men. (Part II, Chapter I.)

I. **Teachings of the Catholic Church on Creation.**

1. The origin of the world has always been a subject of serious study. But the more scientists separated themselves in their studies from what the Bible

says on it, the further they wandered from the truth. Some have claimed, without proof, of course, that the world is eternal. This cannot be. For any thing, that is eternal, has neither beginning, nor end, and, consequently, no change. Now, it is evident, that the world and everything in it change continually. Therefore, it is not eternal. If it is not eternal, it must have been produced by an eternal cause, and that cause is God. Hence, reason tells us, what the Bible says, that the world is not eternal. "Before the earth was made, thou art, O God, from eternity to eternity." (Ps. 80, 2.) "In the beginning God created heaven and earth." (I. Mos. 1, 1.) That God created the world, is the very first truth laid down in the Bible. "In the beginning" of what? In the beginning of time. Time began with the visible creation, for in eternity there is no time. God did not create the world before time nor after time; for time consists in the change of things. If there were no change, there would be no time.

2. Why did God create the world? You have the answer in the ace of hearts, which says: "God is love." (I. Jo. 4, 16.), and out of pure love he created the world, so that his creatures might participate in his glory and happiness. Everything, that was said at the end of Chapter II, I, of God's existence and at the end of Chapter IV, on the fifteen attributes of God, can be said with equal truthfulness of God's love.

3. Out of what did God create heaven and earth and all creatures therein? Out of nothing; for there was nothing in existence to make anything out of. It is incorrect to say: God made the world; for we men can make some things, too, that is, change the appearance of material, but we always need material and instruments to make something. God created, that is,

produced something out of nothing. The Catholic Church does not teach, nor does the Bible say so, that God created the world in one moment and placed it in its present condition; but that he could have done so, if he willed. God likely did create only the essence of matter and then the laws of evolution and then upheld those laws. The Catholic Church leaves those things to pious, God-fearing, scientists. That is out of her domain of doctrine.

OBJECTION SOLVED. "Out of nothing, nothing can come." True, in reference to man, but not to God. God's all-powerful will is the instrument by which he not only makes something, but creates the material itself. The Bible says: That God produced the invisible and visible. (Jo. 1, 3.)

4. For what purpose did God create the world? Man does everything with some intention. God does everything with the very best intention. He himself is the very best and holiest and most deserving. Consequently, he had to consider himself in the creation. He created the world for his own glory. The Bible teaches it: "The Lord created everything for his own sake." (Prov. 16, 4.) Every child should be the glory of its father. We are all God's children. Therefore, we are for his glory. The work should be for the glory of the maker. God is the Maker of all things. Therefore, all are made for his glory. Hence, appears the sinfulness of misusing anything, or any creature, for offending God.

5. The secondary object of this world and all things in it is, that it is for man's use and benefits, not for abuse, nor for injustice to others, nor for offending God, but to use it for our needs, our fellowman's ben-

efits and according to the intention of God for God's glory.

II. **History of Creation.** "In the beginning God created heaven and earth." (I. Mos. 1, 1.) Both are represented by the two of hearts, because they are works of God's love. This does not say, that God created heaven and earth in immediate succession and without any intermission. There may have been countless millions of years and periods of time between them.

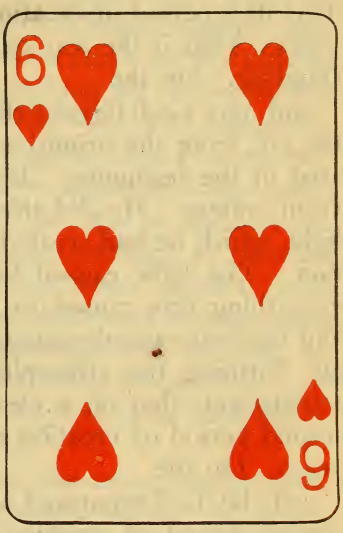
1. What was that heaven? It is not the firmament, the starry heavens, the aerial blue dome above us; but it is the invisible, the spirit world, the home of the angels and everything in it, where we hope, through God's mercy, to enjoy him forever.

2. What was that earth, which God created in the beginning? It was not this earth, as it is now, but the entire visible world only in its elementary constituents, likely only the molecules of matter, and then he created the laws of evolution of matter and other laws of nature and kept and keeps them in force; so that God is not only truly the original Cause, the Creator, but, also, the real Author of the visible universe, world, this earth, in its present condition. Consequently, the Bible contains nothing on creation, that is contrary to the acknowledged fact of evolution of matter. The two of hearts reminds us of the two worlds, which God created in the beginning.

III. The six days of creation, of which the six of hearts reminds us.

The Bible does not only say, that in the beginning God created heaven and earth, but, also, that he did so in six days. Infidel scientists ridicule this idea, claiming to know, that the facts of science are against it.

But their ridicule falls back on themselves, for the Bible does not say, that they were six days of twenty-four hours each. The Hebrew, the first language in which the old Testament Bible was written, uses the word "yom", which means day and, also, any indefinite period of time. The latter is obviously the meaning in the Bible concerning the six days of creation, for there were no days of twenty-four hours each, could not be, at the beginning, until the earth came into its present position and revolved around its axis and around the sun. The Bible perfectly harmonizes with all the known facts of science concerning evolution. Those six days were creation-days, not days of twenty-four hours each, but long, indefinite, periods of time, comprising many millions of years each.



In Part II. Chapter I. we have seen, that on the 1st. day God created light. What does this mean? It means that God created the essence, the substance of light, that matter of which light consists. It does not mean, that in this first period of creation, light was already shining. The essence of light and the shining, the rays, of light, are two different things: light is the cause, and the rays are the effects of motion. The Bible says, also, "there was darkness on the face of the deep." Darkness in itself is no substance; it is only

the absence of light. It is not something created. That is the reason, why the Bible says, "there was darkness." It does not say, God created darkness. This first period of creation may comprise 40,000,000 years. That is the way to read the Bible with understanding. On the

2nd. day God formed the firmament, the air space, the air, from the primitive matter, which he had created in the beginning. He caused water to separate from waters. He did this through the substance of light, which he had created in the first period of creation. The light caused heat of such intensity, that everything was caused to come into a molten shape, and the heat caused evaporation of water, forming the air, forming the atmosphere, which is so thin and transparent, that on a clear day it looks blue. The second period of creation may have lasted 20,000,000 years. On the

3rd. day God separated water from the land. In the second period of creation God had separated some water from water, but the earth, the dirt, the land, was still all mixed with water and heated to such intensity by light, so that nothing could grow on it, and neither man nor animal could live on it. But in the third great period of creation, God gathered the waters into oceans, seas, lakes, and caused fountains and rivers to flow. Great convulsions took place during this period, and the earth with its hills, valleys, plains and mountains was formed, and precious metals, such as silver, gold, diamonds, were produced, and the earth was placed pretty much in its present condition. This third period of creation may have lasted 30,000,000 years. But the earth was still bare, naked; therefore, toward the end of this period God commanded the earth to

bring forth plants, fruits and productions for men and animals to subsist upon. This period may include 10,000,000 years.

OBJECTION SOLVED. "What the Bible says here, is nonsense; for plants cannot grow without light, and there was no light shining yet in this period, for there was no sun yet." The objection is good for nothing; for plants, to start to grow need 1) moisture, 2) warmth, 3) air. All three were present at this time. All life begins in the dark. The rays of the sun are injurious to germination. The sunlight, to develop and mature plants, came in due time. Again! It is wrong to imagine, that those periods of creation had clean cut limits, sudden beginnings and endings, as the stroke of the clock marks the end of one hour and the beginning of another. They ran into each other for millions of years. On the

4th. day God created the sun, the moon, planets, and the countless stars. The primitive matter, of which they are composed God had created in the beginning; but they were not yet arranged to produce rays of light. This period may have lasted 20,000,000 years. A part of the previous period and the greatest part of this period were very favorable for plant life; for the air was saturated with carbon, too much so for animal and human life. Oh, what wonders those heavenly bodies are, all proclaiming God, as their Creator! Without the sun no rays of light. Without the sun no plants. Without the sun no animal, no man. All heat came and comes from the sun. All the heat stored away in the wood, coal, oil, electricity, came from the sun and is only stored away in those other materials. The sun is 95,000,000 miles away from us, yet its heat is so great, that, if we came within one million miles

of it, it would consume us in a moment. It is 1,259,712 times larger, than our earth. It moves 3,000,000 miles through space every day. Yet, there are greater things, than these. There are 120,000,000 of other suns beyond the reach of our naked eye, thousands of times greater than our sun, and are surrounded by worlds of stars, thousands of times greater, than our sun. The human mind stands still in amazement at the contemplation of such stupendous wonders. How great must He be, who has created and preserves all! No wonder the Bible says: "And God saw, that it was good," what he had done. No wonder a special star announced God's appearance on earth for its Redeemer. No wonder the sun sighed, mourned, shed tears, at the death of God, Jesus, on Mount Calvary. No wonder, the stars will fall from heaven, when their Creator will decide to destroy this earth on account of the sins of men, and help God to destroy every vestige of sin, by which men have offended their Creator, whom the starry worlds ceaselessly praise. That is the way to read the Bible with profit. On the

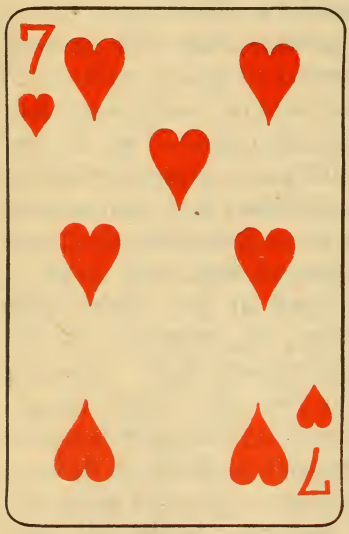
5th. day God created the fishes, all animals, that live in water, and the birds, animals, that live in the air, for both water and air had during the preceding period become purified and rarified for such animals to live therein. This period, also, comprises millions of years. Who will estimate the countless billions of fishes and birds of this period to the present and to the end of time, all praising God, as their Creator, from the tiniest living monad, that must be magnified one thousand times to be seen, to the monsters of the air and of the deep, that grew to lengths of hundreds of feet? No wonder the fertile soil of the great Mississippi valley, which for millions of ages was one vast

ocean, is the deposit and decay of animals and plants. Oh, this is a wonderful world! Behold, how those kinds of animals, which God created in this period, serve him: 1) Jesus showed his divine power in the great catch of fishes; 2) out of the mouth of a fish he let the money be taken to pay tax for himself and his apostles; 3) he miraculously increased a few fishes to feed the multitudes; 4) he ate fish after his resurrection, to prove he was arisen; 5) a dove brought Noe the olive branch; 6) doves were offered for the new born Savior in the temple by his mother; 7) the Holy Ghost descended in the form of a dove at the baptism of Christ. How wonderful must that God be, who created all! Let us so live, that we will come to him and understand all these wonders. On the

6th. day God created the animals, that live on land, for during the preceding period of many millions of years the earth had become covered with nutritious plants for all animals to subsist upon. The air had become so fully charged with pure oxygen, which is the principal constituent for animals and men to subsist upon, that animals grew to an incredible size, even to hundreds of feet. This period, too, may have included millions of years. Look at the world again now, after these great six days of creation! At the beginning it was void and empty and dark. Now the light by day and night. The fish play in the waters, the birds sing in the air, animals rejoice upon land, the earth is green, the air is filled with perfume of flowers. There are plants, fruits and trees. Day and night and seasons interchange. The heavenly bodies all have their place and route in the universe. All works together like a clock. God has not only created the world, but he, also, preserves it, as he wills, and as long,

as he wills. He permits changes in the bodies, that are in the firmament, in the sun, the planets, the stars, meteors and comets. He permits changes on this earth, in its plants and animals. When once he wills, that the world should come to an end, it will be destroyed. It would fall back into nothingness, if he did not continually uphold it. That is precisely, what is understood by divine Providence. What a grandeur! Man can make nothing like it. Everything is complete. Only one creature is wanting, and that is man, whom God now created according to his own image and likeness and made him the masterpiece of the visible creation.

The silly notion, which some false scientists have not been ashamed to proclaim, that man was evolved from the monkey, has been exploded long ago. No scientist of the present day will maintain it; for there is absolutely nothing to substantiate it. Those, who still wish to maintain, that man is a descendant of the monkey, may do so for themselves. Do you believe all this, of which the six of hearts reminds you? If so, you are in so far a Catholic.



IV. The seventh day, the day of rest, the Sabbath is (Part II, Chapter I.) represented by the seven of hearts. In the beginning God created heaven and earth. Out of that primitive earth he later, in the six

great multi-million-year-periods, created the universe in its present condition. He created a spirit world and a world of nature. The connecting link between the two was man, who is spirit in his soul, visible nature in his body. With man God's creation ended. Hence, he rested from creating, not from activity. Those six great creating days were no days of twenty-four hours each. They could not be; nor was that great seventh day a day of twenty-four hours; nor has that seventh great period, God's rest period from creating, ended. We are in it now. That is the reason, why the Bible calls it the Sabbath, rest-day, "Yom", rest-period of the Lord from creating anything new, not the rest-day of man; nor did God here, at this time, command man to keep it holy. The Bible says, that "God completed his work on the seventh day," in the seventh creating period. Consequently, God did something on that seventh day and is doing something during this great rest-period. What did he do? Four things, of which the four of hearts reminds us:

1. God looked over all his works once more and approved them as a whole. He had done so after each great period of creation: "And God saw, that it was good." But on the seventh day: "God saw everything, what he had made, and it was very good."

(I. Mos. 1, 31.) A builder, a maker of any thing, does the same thing.

2. God blessed his creation. He had bestowed his blessing upon the animals and men at their creation; but that blessing was principally for their propagation. This great blessing on the seventh day is still continuing during this seventh period of time. It was that great universal blessing by which God dedicated, sanctified every thing, both animate and inanimate creatures, for that great object of the creation, namely, to be that and to do that, for which he had designed each and all for his own glory. Hence, the wickedness to use them for any other purpose. Take heed, lest you miss your object of creation!

3. God desisted from creating any thing further. That is the meaning of God's resting, not that he did not do any thing any more. No new creatures have been created since. When new forms of plants and animals appear, they are no new creatures, but only compositions of different forms already in existence.

4. This great day, period, of rest, God, also, made the foundation for instituting later on the Sabbath day for man; but he, also, ordered men to work six days in the week, not to loaf, not to spend the time in idleness.

Do you believe all this, as the Bible and the Catholic Church teaches it? If so, you are in so far a Catholic.

CHAPTER VIII.

God's Highest Creatures. Angels. Men.

After we have learned to know the history of the creation from the Bible and the teachings of the Catholic Church on creation and have been induced to admire and adore the omnipotence, wisdom and goodness of the Creator, it is next in order to consider his creatures; but it is impossible to consider them all in this book. Hence, we will only briefly consider the two principal ones, namely, angels and men, of which the two of hearts reminds us, for upon them has God chiefly bestowed his love and of which the two of diamonds is a symbol; for as diamonds represent the most precious material in the inanimate world, thus angels and men represent God's most precious creatures in the living world.

I. Angels.

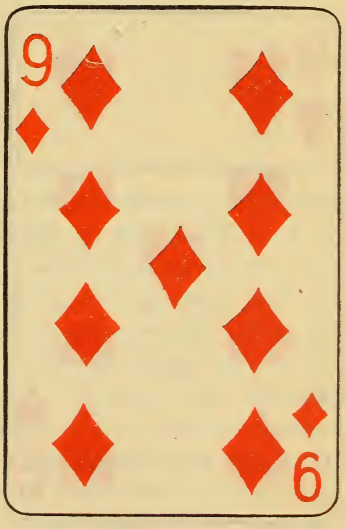
"In the beginning God created heaven." The spirits, the inhabitants of that heaven, are called angels. This name does not describe their nature, but only their office, as servants, messengers to God and man. Listen to the teachings of the Catholic Church on this subject and you will be induced still more to love and praise God's power, wisdom and goodness.

1. How do we know of the existence of angels? In all the immensity of God's creation there is no chasm, but such a transition, that it forms a gradation from the lower to the higher, so much so, that there is something alike in connecting links of the gradations, and yet each retaining its own individuality of species and

kind. The infinite distance between man and God lets us reasonably conclude, that there are creatures between man and God, much more perfect, than man. There are 300 spots on the spot-cards in a card-deck, and the Bible mentions angels 300 times. A few examples, one for each of the twelve picture cards: 1) God commanded angels to take care of Jesus on earth. (Ps. 7, 11.) Jesus often spoke of angels. 2) He said, they had special charge of innocent children (Mt. 18, 10.); 3) that they will accompany him, when he will come to judge the world. (Mt. 25, 31.) Angels were frequently sent by God, as messengers to men; 4) Angels led Lot out of the wicked city Sodom; angels appeared to 5) Abraham, 6) Jacob, 7) David; an angel announced 8) to the Blessed Virgin Mary the incarnation of the Son of God; 9) an angel led Joseph with Jesus and Mary away from the snares of Herod into Egypt; 10) an angel assisted our Savior in his agony in the garden; 11) an angel rolled away the stone on Easter Day from the grave of Christ; 12) angels freed Saint Peter out of the hands of Herod, as undoubtedly they have protected millions of others from harm.

2. What are angels? Angels are intellectual, immaterial, immortal, beings, called pure spirits, having reason and free-will, but no body. God has endowed them with extraordinary intelligence, power and beauty: 1) The knowledge of the wisest of men cannot compare with that of any angel. They have insight into secrets of nature, that no man has yet attained. But angels do not know everything, only God does. 2) We should by proper care and continuous exercise develop the strength of both body and mind, but the strongest of men and the greatest armies and navies

can have nothing to brag about, when their strength is measured with that of only one angel. The Bible says, that an angel touched the heavy iron shackels of Saint Peter, and they fell apart. (Acts 12.) An angel killed in one night 185,000 men in the camp of King Sennacherib. (Is. 37, 36.) 3) Endless pains are taken, fabulous sums of money are spent, much precious time is squandered and much foolish praise is bestowed on human beauty; but all human beauty and all worldly splendor vanish like the stars before the rising sun in comparison with the beauty of angels. There is nothing like it on earth. Their brightness is greater than our sun. No human eye can endure it. They are not only surpassingly beautiful, but, also, inexpressibly happy, because they constantly enjoy God in heaven. They are beautiful in nature beyond description; but over and above their natural beauty God has most lavishly enriched them by his sanctifying grace, the smallest spark of which is worth more, than all the precious things of this world. What wonderful creatures the angels are! It would seem heaven to be in their presence, and it is to be part of our enjoyment in heaven. But they are only creatures. How much more infinitely beautiful must their Creator be?

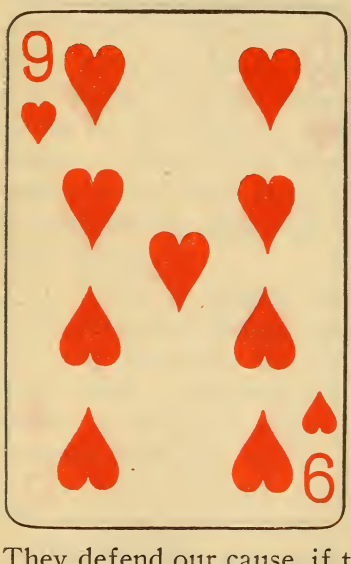


4. How many angels are there? This is not known, because God has not revealed it. But they are countless, for the Bible says, there are thousands upon thousands.

5. Are they all alike? In nature, yes; in qualities and office, no; for in the endless domain of God's creation there are no two things or two beings exactly alike. The Bible distinguishes nine angel choirs, which the nine of diamonds represents.

Every choir has a distinctive office to perform. Those offices are represented by the nine of hearts, because they are a work of love.

1) Guardian angels. They are employed to take care of, and to announce things to, individual men. To each human being God at its creation assigns a guardian angel, as caretaker, guardian and counselor. They warn us against evils. They admonish us to do good. They bring our prayers and good works to God and record them. They protect us from much harm. They help us fight the devil and overcome temptation. They assist us at the hour of death. They bring our soul before the judgment seat of God after death. They defend our cause, if they can justly do so before the judgment seat of God. Hence, our duty is to obey them, honor them and ask them daily to take care of us.



2) Archangels bring tidings, which are of great importance to the entire human race, as the archangel Gabriel announced to the Blessed Virgin Mary, that the Savior of the world was to be born of her. We know of four: Michael, meaning, "W h o-is-l i k e-God"; Gabriel, "Strength of God"; Raphael, "Healing of God"; Uriel, "Light of God". They are represented by the four of diamonds, for they have done specially precious service to man.

3) Principalities announce things that are of importance for the entire world, as the consummation of the world, and do things, that are beyond the natural order, as miracles.

4) Dominions. According to the designs of the Almighty Creator all things and all beings have their place and office to fill in his entire creation and thus they are expected to always keep occupied and to contribute to his glory, and the rational beings are to contribute to their own merit. Thus to the dominion angels God has given power 1) to preserve order in the universe; 2) to regulate the elements of fire, water, air, electricity; 3) to guide the course of the sun, moon, earth, planets and stars and the seasons of the year.

5) Powers. To them God gives special power 1) over the fallen angels, the evil spirits, the devil, and 2) to protect the holy Catholic Church, his special

kingdom on earth, in time of persecution, that she may not fail. A single one of them can put to flight a whole army of evil spirits.

6) Dominations. They are endowed with singular power to propagate God's honor. They are all aglow with desire, that God may always and everywhere reign supreme, and that all creatures, inanimate and animate, angels and men, may constantly obey God.

7) Thrones. They are God's assistants at his great judgments, as, for instance, in relation to the deluge, and their office is to adore God's changeless repose.

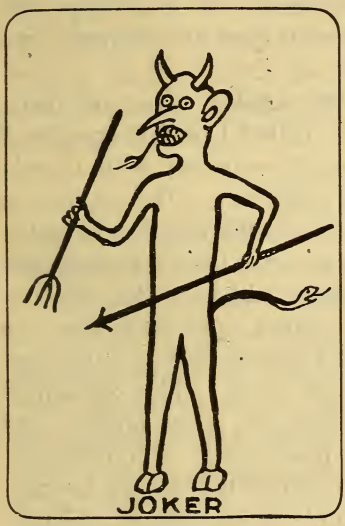
8) Cherubim. They are God's councilors. To them he makes known his decrees in respect to the guidance of the universe, as he sees fit, and they adore specially God's wisdom.

9) Seraphim. They are in constant attendance upon God at his throne, as the fountain-head of all true power, beauty, goodness, wisdom and love, and they ceaselessly praise and glorify him with the most ardent love possible in a creature. What an incentive to strive for heaven! Countless millions of angels, each one more beautiful and powerful, than any thing on this earth, and then God, who made them and all what they are..

Originally the deck of playing cards consisted of fifty-two, good, nice, clean cards. Most games are played with fifty-two cards. In some way, another altogether superfluous card has crept in. It seems to be in the game only to cause trouble. That card is the joker. In the card-deck are symbols of God, who he is, what he is, how he is; symbols of his creatures, too. God created everything good. But one creature had forgotten himself among God's good creatures only to

cause trouble. That creature is the devil. He is well symbolized by the nasty joker in the card game.

1. Who is the devil? The devil is one of the fallen angels, who rebelled against God. God created everything good. The devil made himself bad by rebelling against his Creator. Every fallen angel is a devil. Their number is countless.



2. Is there a devil? Some, at the present day try to make themselves and others believe, that there is no devil. Why do they do so? For the same reason, that "the fool says in his heart: there is no God;" because they wish, there were no devil, to whose abode their lives are very apt to lead them. It is one of his great tricks, to make people believe, that he does not exist; for he is pretty sure of getting those, who do not believe in his existence, just, as in a game of cards the greatest disturbance is caused by the joker, when players are off their guard against him. There is a devil just so sure, as there is a God, and as there are angels, for the same infallible authority tells us so. The Bible says, that the Jews at the time, when our Blessed Lord was on earth believed in the devil. Did Jesus tell them, that that belief was wrong? On the contrary, he confirmed it, saying: "You have the devil for your father, who is a liar from beginning." (Jo. 8, 44.)

The apostles, who were instructed by their divine Master, often spoke of the evil spirit. The Bible mentions the devil, or evil spirits, one hundred times—too much for his honor in such a holy book; but it is done, that no one, who means it well with God and himself, can doubt his existence.

3. How did they become devils? One of them, the highest of all the angels, called Lucifer, conceived a proud thought. He was not satisfied with merely being the highest of God's creatures. He wanted to be like God. He wanted to build his throne above the stars. He talked other angels into his idea, and they rebelled against God and they yelled: "We will not serve God any longer." A great fight took place in heaven. The greatest battle has only been a little firecracker battle in comparison to it. The archangel Saint Michael led the myriads of good angels, and their war-cry was, "Who is like God?" The evil spirits were conquered. God created hell in an instant, and the rebellious spirits were hurled into it. (Apoc. 12, 7-9.)

4. Not all, however, are in hell all the time. They are, also, on this earth, where they, nevertheless, suffer hell's pains and tempt men to rebel against God by transgressing his commandments (Eph. 2, 2.); for man has been created to take those places in heaven, which the rebellious angels lost. Hence, their jealousy and hatred. They still have their gifts of nature, that is, reason, free-will and a good deal of power left them; but all are perverted to evil.

5. Fortunately they cannot compel us to do evil; for we have our free-will. They can only suggest evil in thought, desire, imagination, word and deed and bring us into the occasion of sinning. Hence, they

employ wicked persons as their helpers. Be on your guard against them all the time, everywhere, alone and with others. Put on the armor of true faith, prayer and the holy sacraments of Christ's true Church against them. That is the object of this book. Do you believe all this, what the Bible says and the Catholic Church teaches about angels and the devil? If so, you are in so far a Catholic.

II. Man.

Among the millions of creatures on earth, man is the noblest. The Bible says, that God made man only a little less than the angels. (Ps. 8, 5.) Hence, next to the knowledge of God, no knowledge is of greater importance for us, than the knowledge of ourselves.

1. God created the first man, Adam, according to his own image and likeness. He formed a body out of earth and breathed into it an immortal soul, and man lived. He then created Eve, the first woman, out of the side of Adam. God, consequently, created directly the first two human beings: He formed Adam's body out of the earth and Eve's body out of a rib of Adam and he created an immortal soul for each one. All men, without distinction of race or color, are descended from this first pair, Adam and Eve. Their bodies are propagated according to the laws, which God created for man; but the immortal soul, the principal part of man, God creates for each individual, and, therefore, it is truly said, that God creates every man. God made Adam the first king of earth and Eve the first queen. Adam is represented by the king and Eve by the queen of diamonds. Adam was to be the lord of earth, the servant of God; therefore, he is, also,

represented by the jack of diamonds the "servant-card".

2. Man, consequently, is composed of body and soul. Minerals have a body only. Plants have a body with only a vegetative principal of life. Animals have a body with only a vegetative and sensitive principal of life. Man has something of all these in him: There is mineral, as iron, air, heat, in his body; the plant life is present in his nails and hair; the animal life in his body, and above all these he is endowed by the Creator with his spiritual life, the soul, in which the likeness of God exists, by which he is so far elevated above all the other creatures on this earth, as the eternal heavens are above this earth, and herein consists the dignity of man. The soul of man and the spirit of man is one and the same thing. The Bible, teaching this great truth, that man is composed of a body and soul, says: "The dust (body) will return to earth, the spirit, however, will return to God, who gave it." (Ecc. 12, 7.) Our holy Redeemer says: "Do not fear those, who can kill the body only, but not the soul." (Mt. 10, 28.) What the Bible and the Catholic Church plainly teach, is, that man is composed of a body and soul. That each one experiences. We all know, that headache, toothache, wounds, are pains of the body; that sorrow for wrong done, sadness, fear, are pains of the soul.

3. God has good qualities, that are infinite in degree and infinite in number. The angels have wonderful qualities. All things have good qualities and all are from God and all owe them to God. It is not otherwise with man. He is endowed with both natural and supernatural qualities. He possesses five natural qualities in his body and five natural qualities in his

soul. They are all signs of God's love. That is the reason, why in the card-deck they are represented by the ten of hearts.

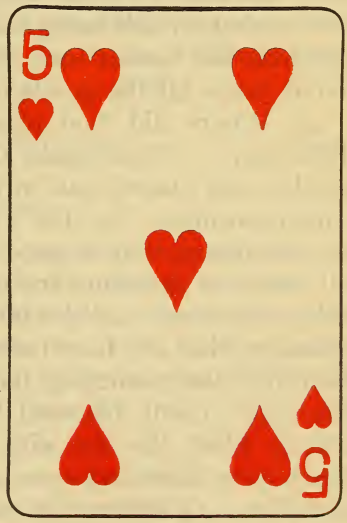
1. The five natural qualities of the body are; 1) The eyes. The emotions of the soul are reflected in the eyes. What a precious gift they are! Do not misuse them! Thank God for them. They are the doors, through which both good and evil enter the mind and heart. 2) The ears. They are always open, even in sleep, for we may need to hear at any time. Do not use them for listening to sinful things. 3) Above the mouth is the nose, which can distinguish good and bad food and drink by the smell. 4) The mouth is for tasting food and for communicating our thoughts by speech. Oh, what a blessing! Oh, how much misused! The first reason, why man has the gift of speech, is to praise God. 5) Feeling, under which all kinds of abilities are classed, as hands, feet, muscles. What a wonderful mechanism is the human body. The skin contains more than 2,000,000 openings for throwing off waste matter. It has more than two hundred distinct bones. An amount of blood equal to that in the whole body passes through the heart every minute. The lungs can hold three-hundred-twenty cubic inches of air. They breathe eighteen times a minute and consume three thousand cubic feet of air every hour. The stomach daily produces nine pounds of gastric juice. Take good care of your body, that you may be healthy. Men ought to live much longer, than they do, and with better care from youth on would enjoy much better health and longer life. But the body is mortal; only in his soul is man immortal.

2. What are the natural qualities of the soul? They are: 1) Intellect, by which we can know truth

from falsehood and learn things; 2) Reason, by which we distinguish good and evil and draw conclusions accordingly. Reason is the faculty, by which we can, also, perceive abstract and supernatural things, as God, faith, virtue, vice. Conscience is that part of reason, which says of one thing, it is good, you should do it; of another, it is wrong, you must avoid it; 3) Memory, by which we retain and recall, that what we have learned through the intellect and reason; 4) Free-will, by which we can decide in favor of the good and against evil, or for the evil and against the good, which reason perceives, and in consequence of which faculty we are held responsible for our thoughts, words, actions, and omissions of good deeds. Reason and free-will are the two great faculties, that constitute an unlimited difference between man and the brute. Animals, also, have more or less intelligence and memory, but they have neither reason, nor free-will in that sense, in which man is endowed with them. 5) But the greatest gift of the soul is its immortality, that means, that it can never die, that it will live forever. Some say: "With death everything ends." Why do they speak such falsehood? For the same reason, that "the fool says in his heart: There is no God," and for the same reason, that they say: There is no devil, there is no hell; because their lives are such, that they fear an unhappy immortality for themselves for all eternity, because immediately after immortality stands retribution according to their works, and retribution reminds them of the eternal torments of hell. If death were the end of man, the good, honest, virtuous, would be the fools in this life, and the rascals, and degenerates would be the prudent ones. Reason rebels against such an idea, and the Bible teaches the con-

trary: "I know, that, when this body is destroyed, I will receive a home forever in heaven." (II. Cor. 5, 11.) Jesus said, there are two ways, that lead to eternity: The one narrow to eternal life; the other wide, upon which many walk to eternal perdition. (Mt. 7, 13.) Of these, who claim, that with death all ends, the Bible says, that on the great judgment day, they will lament: "What fools we were. We considered the life of the God-fearing foolishness and their end dishonorable; they are now among the children of God and in the company of saints." What road and company will you choose? The road, that the Catholic Church points out leads heavenward.

3. God gave the angels natural and supernatural gifts. He did the same thing for man. The natural gifts of the body and of the soul we have considered.



a) What were the preternatural gifts of the body of Adam and Eve? They were five, of which the five of hearts reminds us.

1) They were free from sufferings of all kinds. They had no sicknesses, pains, weaknesses to contend with. 2) Their life was to be all one bright summer day; but sin deprived them and all their posterity of that great preternatural gift. 3) They were not to die. Sin brought death to them and through them it

came to all their posterity. The devil brought sin, and sin brought death. 4) The earth was subject to them, and 5) the animals obeyed them. Sufferings of heat and cold, losses from fire, water, electricity, air, and injury from animals came into the world, as a consequence of sin, on account of which God cursed the earth and its productions.

b) The supernatural gifts of the soul were: 1) Freedom from evil desires and evil inclinations. The body and all its senses and faculties were fully subject to reason. 2) It was adorned with God's precious sanctifying grace, which rendered it just, holy and pleasing in the sight of God and by which it was much easier for them to decide in favor of the good and true, than for the evil and wrong. There, now, you perceive, what a noble being God has made man, and how precious the human soul must be, since the devil offered Jesus all the goods of this world for his soul.

4. Where did God place Adam and Eve? The Bible says: "God made from beginning a pleasure garden and placed man in it." (I. Mos. 2, 8.) It is called paradise. In this 1) paradise was everything in abundance, that is good and loving on this earth: all kinds of delicious fruits, that grow anywhere on this entire earth; all the birds of sweet song and rich plumage, that are found over the entire earth; all the beautiful sweet-smelling flowers, that are found over the entire earth, bloomed there ceaselessly and constantly filled the air with perfume; animals of all kinds were there and were tame and obedient to Adam and Eve. 2) Where that paradise was on earth, cannot be determined with certainty; nor does it matter, for it exists no more for us. There is only a higher and eternal and never-ending paradise awaiting us, if

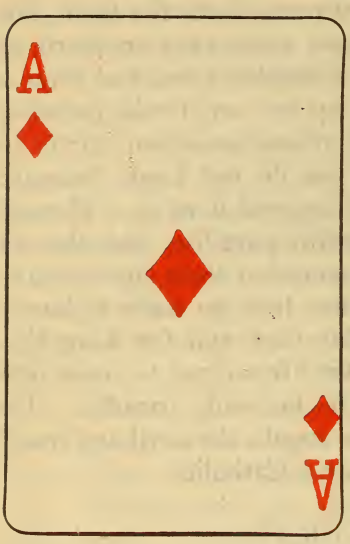
we walk the narrow road of the commandments of God. 3) What were they to do there? They were to cultivate and take care of it. (I. Mos. 2, 15.) This was not to be a laborious, tiresome task for them, but only an increase of joy, and they were to learn to know, to love and to serve Almighty God, and after a time they were to be taken up into an eternal paradise into heaven. How their transition from earth to heaven was to take place, we do not know, because God has not been pleased to reveal it to us. Though they sinned and lost the earthly paradise, and, though we share in the evil consequences of their sin, we have the same high destiny, as they had: to learn to know, to love and to serve Almighty God, and for doing this faithfully on earth, after this life we are to come into the never fading joys of the heavenly paradise. Do you believe all this about the angels, the devil and men? If so, then you are in so far a Catholic.

CHAPTER IX.

Faith.

Man is upon earth not primarily for himself, not merely for others, not to make money nor only to enjoy this world's goods and pleasures, but he is in this world, in order to learn to know, to love and to serve Almighty God and by doing that faithfully here, to come to God in heaven after this life. That is the design, which God had in view at his creation. That is man's chief object of existence, given him by his Creator; that is man's bounden duty, placed upon him by his Creator. He has that obligation from the very moment and fact of his existence. He need not first take it upon himself by a solemn declaration, by what

some people falsely call "taking religion", or "getting an inspiration", or "receiving a special manifestation of the holy Spirit". This earth, consequently, is not man's permanent home, he is only a pilgrim here, making a journey from time to eternity, and, according to God's designs, from this earth into a happy eternity. But the road to heaven is not the wide road of the pleasures of this world. Upon which many wander downwards to perdition, but the narrow, steep road, that leads upward, through many crosses to eternal crowns. Man, through his fallen nature, is weak, so that he is very apt to miss the right road to heaven. Who will safely lead him? There is only one ace of hearts in the card-deck. It represents the one true God. Just so, there is only one ace of diamonds. It represents the one true religion, which is the greatest gift of God to man. Its duty is to lead man safely to God. It has led countless millions into heaven. It will do so for you, if you will only do, what it tells you. (P. 273.)



I. "One faith is as good as another." "Man can be saved in any faith." These are great popular sayings. Let us not answer them hastily, but let us examine into them fairly and honestly 1) in the light of reason, 2) in the light of the Bible and 3) in the light of history, which are the three great sources of proof for

religious questions. Some people mix up faith, religion, Church, Bible, opinion, knowledge, inclination, virtue, freedom from gross vices and crimes. But they all differ.

1. What is faith? Faith is a gift of God, a divine virtue and a supernatural light, by which we perceive and hold undoubtingly as true and firmly believe all, what God has revealed and what he continually proposes to us to be believed through his divine Church, and which is absolutely necessary for salvation.

1) Faith can, consequently, exist only, where someone has said something, and we believe it true, not because we see it, or know it, to be so from other sources, but simply upon the word of the other. If we see a truth either with our eyes or with our mind, we have no more faith, we do not believe it, but we know it. If we doubt about it, we have only an opinion about it, not faith in the true sense. Some men want to see everything in matters of faith, before they believe it; but that is a contradiction. Where there is positive knowledge, there is no more faith. The Bible clearly teaches this: "Faith is the substance of things to be hoped for; the evidence of things, that appear not." (Heb. 11, 1.) Hence, those, who say: I would like to believe, but I cannot, for I do not see it, have a wrong notion of faith. They mistake knowledge for faith. The sayings of men do not always give us absolute security for the truth; because men can and do deceive and can be and are deceived. On religious matters many deceive themselves, as the Bible says: "Many are deceived by their own opinion." (Ecc. 3, 24.) Of God this cannot be said; for he cannot deceive, nor be deceived. Consequently, his sayings give us absolute assurance of the truth, and that is the reason, why he

demands absolute submission of our understanding to his will and absolute acceptance of his revelations and the holding of them undoubtingly as true for the sole, simple reason, because he has said so. Our divine Master implied that same truth, when he said to his apostles and through them to their lawful successors: "Go, teach all nations; they, who will not believe, shall be condemned." (Mt. 28, 19.) He did not say: Go and argue with them; but lay the law, the truth, down to them. He did not say: Those, who can see it, will be saved; but who will believe. Faith, not knowledge, is a condition of salvation. A certain amount of knowledge is necessary for those, who have the use of reason, in order to have a reasonable faith and in order to properly exercise faith. But the unreasoning, who have received the gift and virtue of faith in baptism, but who have no knowledge of it yet, are saved by that faith.

2) What must we believe so undoubtingly as true? All that is in the Bible and all that God's true Church teaches us; for that was one reason, why he instituted his Church and commanded us to hear her.

QUESTION ANSWERED: "Is it not sufficient for salvation to believe only the fundamental truths in the Bible?"

a) What are the fundamental doctrines? The Bible does not say. Who can tell? Where will you begin with them? Where end with them? The cards in a card-deck are all in immediate connection of one another. Just so are all truths in the Bible and in the teachings of the Catholic Church in immediate connection with each other, as you perceive in this book. As soon, as we admit the existence of God, of which no sound mind can doubt, all the rest is logical conse-

quence. That the belief in the fundamental truths should be sufficient for salvation, is too vague a doctrine to hang eternal salvation on. There is nothing vague, nothing indefinite, nothing uncertain, no guesswork about the holy Catholic faith, religion and Church. All is clean, clearcut, well defined, as the cards in a card-deck and the spots thereon. Consequently, it is contrary to the Bible to say, that it is sufficient for salvation to believe only fundamental truths.

b) If the belief in the fundamental truths are sufficient, then the others would be superfluous, and then God, revealing them, has done an idle thing, which is blasphemy to maintain. (P. 273.)

c) Jesus commanded the apostles and through them their lawful successors to "teach everything, what he had commanded them", not only some things.

3) Because we take oath to uphold the constitution of the United States, it does not follow, that we must know everything in it, to be good citizens; just so, although we must firmly, undoubtingly believe, what God has revealed and proposes to us to be believed through his Church, it does not follow, that we must be able to enumerate all, in order to be saved, or even to be good Catholics. Absolutely necessary for salvation to know is for those, who have no opportunity of learning more, that there is a God and that God rewards the good and punishes the evil in eternity. For those who have more opportunity, but even less, than those, who read this book, must know 1) Apostle's Creed; 2) the Lord's prayer; 3) Act of Contrition, consequently, something about sin; 4) Ten Commandments; 5) Six precepts of the Church; 6) something of the essentials of baptism, confession, and holy communion; 7) those, who carefully read this book, will

have sufficient knowledge to fulfill the demand of the first commandment of God, that says we must learn to know God.

4) Faith is a divine light, by which we can and do acknowledge and firmly believe all that God has revealed, and what his Church in his name teaches us. This is especially true of the mysteries of our holy religion. This does not mean, that by the light of faith we can fully understand the nature of those mysteries. If that were the case, there would be no mysteries of religion.

OBJECTION SOLVED. "Mysteries of faith are useless and contrary to reason." a) Humility is the foundation of all virtues. To submit our limited understanding to the infinite mind of God, teaches us humility. Consequently, in believing mysteries, we submit our understanding to God and learn humility. That surely is not a useless thing. b) Contrary to reason is only a contradiction, but not what is merely above reason. If, for instance, our faith demanded of us to believe, that there is one God and that there are three gods, that would be a contradiction. Mysteries are not contrary to, but only above, reason. c) Visible nature around us is full of natural mysteries. Why should there be no mysteries in God, and, consequently, in the truths, which he demands of us to hold undoubtingly as true? If we could see everything plainly, what God has revealed, we would be like God, and to dictate to God, that he had no right to ask our absolute consent to mysteries of faith, is to make the same mistake, that Lucifer and his followers made against God in heaven, saying: "We will not submit."

5) Faith is a divine virtue. Virtue consists in repeated and continued good acts. True faith is to be

a virtue in the soul of man. It teaches us, that faith must be continually lived up to, exercised, and that is religion. The virtue of faith is divine, because God has given it to us gratuitously, and because it deals in divine things.

2. Who is a Catholic christian? The word "christian" comes from the word "Christ", which means "the anointed." We are truly anointed in the holy sacrament of baptism and again in confirmation. The priests are anointed in a special manner at ordination; all are anointed on the deathbed in preparation for the great journey into eternity. What a beautiful signification the name "christian" has in the Catholic Church and how truly everything is done to merit it!

3. Who is a Catholic christian? A Catholic christian is one, who is baptized, believes all, what God has revealed and what he proposes to us to be believed through his holy Catholic Church, who keeps the ten commandments and the six precepts of the Church. Those, who are externally affiliated with the Church, belong to the body of the Church. Those who are merely baptized and are in good faith and do the best they can, belong to the spirit of the Church, even if bodily they do not appear to belong to the Church.

4. How is a Catholic known? Every society has its distinctive sign for recognition. Some professions, occupations, have a uniform. Others have secret signs and pass-words. There is absolutely nothing secret in any way about the Catholic faith, religion, or Church. Yet, her members have an exclusive sign, by which they are known throughout the whole world. It is the sign of the cross. Wherever you see someone making devoutly the sign of the cross, or blessing himself with it, you at once know, that he is a Catholic.

1) How is it made? It is made with the point of the fingers of the right hand upon the forehead, thence moving that same hand to the breast, thence to the left shoulder, thence to the right shoulder. The words, which are used to accompany the action, are the words of Christ himself, and are, consequently, from the Bible (Mt. 28, 19.), and, therefore, they are no superstition, no new invention. There is no superstition taught by the Catholic Church, nor is there any new invention of doctrine.

2) What are those words and what is their meaning? On the forehead we say: "In the name of the Father", because here is the seat of reason, and we here make a profession of faith in this revealed mystery, that God the Father has generated his divine Son from all eternity by his divine reason. As we move our hand from forehead down to the breast, we say: "and of the Son," and we make a profession of faith in this revealed truth, that the Son of God descended from heaven into this world, where he assumed human nature and died for our redemption on the cross, the sign, which we are making. Moving our hand from left to right shoulder, we say: "and of the Holy Ghost," which is a profession of faith in this holy mystery, that the Holy Ghost proceeds from both the Father and the Son from all eternity, and it, also, signifies, that by the death of Christ on the cross, we have been brought from the left side of damnation to the right side of salvation.

3) When is it made? It is made before and after prayer. a) Before prayer we place ourselves and our prayer beneath the protection of the cross of Christ. It is there a profession of our faith, that our prayer by its own power avails us nothing, if separated from the

merits, which Christ has obtained for us on the cross, and that we can expect an answer to our prayers only in consequence of that redemption of Christ on the cross. Surely a beautiful reason for making it before prayer. b) Why is it made after prayer? When officials make out a document, they impress upon it their stamp, their seal, so that it may be acknowledged as genuine and have the desired effect. That is just why the sign of the cross is made after prayer. It is the stamp, the seal of our redemption, so that, when our guardian angel presents our prayer before the throne of God, it may have the desired effect, so that grace and blessing may come back for it.

c) It is, also, made in trials and temptations; for it is a very powerful weapon against the devil. He knows the cross. It is the sign, on which the Son of God broke his power. He hates it and fears it; that is the reason, why he has it ridiculed by those, who do not understand it.

4) Why is it made? a) Because it is a very pious and ancient custom. It came down to us from the apostles. They made it, and the early christians made it. The apostles were taught by Christ. They must have understood their business. Who can doubt, but that he taught them, how, when and why to make it, especially since the words used in it, came from his own divine lips. Surely no one ought to find fault with that reason. b) Because it is a special veneration of the most holy Unity and Trinity of God, the incarnation and redemption. Hence, it is a genuine act of adoration. Consequently, it is fitting for any christian. To be ashamed of it means to be ashamed of knowing, that there is a God and three divine persons in that God. c) The devil tempts us everywhere and

at all times. Consequently, we ought to have a weapon at hand everywhere and at all times. The sign of the cross is that weapon. In time of temptation use it and you will not need to repeat it many times, and the temptation will be gone. d) It is our badge of membership in the greatest society on earth, which numbers over 300,000,000 and was founded by God himself. It is our sign of recognition on earth. It will be the sign of recognition in heaven. e) Every society has its banner, which heads it in its processions. The cross is our banner. It heads the 300,000,000 marching on to eternity. We place it upon our church steeples, where it preaches to every passer-by, telling him, that he is only a pilgrim on this earth, pointing upwards, to his eternal home, and that it is only through the cross of Christ, that he can expect to arrive there, and that "through cross to crown", should be a motto of every christian. Behold, the grand reasons for making the sign of the cross! There is nothing silly, nothing trivial, nothing superstitious about the Catholic faith, religion, or Church. All these things are in the Bible, and the Catholic Church teaches them all. Summing up, it becomes clear, that one faith is not as good, as another, and that men cannot be saved in any faith, but only in the true, God-given faith. Do you believe it all? If so, you are in so far a Catholic.

II. "One religion is as good as another." This is another very popular saying. What is there to it?

1. The word religion comes from the Latin word "religare", which means to bind. Religion, consequently, is a bond between God and man. Who can establish that bond? Man or a body of men? How can they? It is utterly impossible; for a bond implies

mutual obligations. How can man oblige God to any thing? Only God can establish such a bond. He has done so, as is clear from the Bible. Man's obligation on the part of this religious bond, divinely established, is to practice that, what religion teaches him. Religion, consequently, is the exercise of faith. Hence, religion is not a matter of choice any more, than faith. God has established that bond for all without exception, and, consequently, he has imposed the duty of that bond on every one, whether man wills it, or not. God need not first ask man about it. Consequently, every man has those duties of religion by nature. He need not first take them upon himself by taking religion. God's ten commandments impose them.

2. There are one thousand religions on earth. They can all be reduced to these four: 1) The Heathen religion. It cannot be the true religion, for it adores false gods. (Rom. 1, 23.) 2) The Mahomedan religion. It cannot be the true religion, for it adores the false and lying prophet Mahomed and places him above Jesus Christ, the true Son of God and true Savior of the world. 3) The Jewish religion. They adore the true God, and their religion once was the true, revealed religion of God; but it is no more, for the reason, that the divinely promised Savior of the world has come in Jesus Christ; but they reject him and still expect the promised Savior of the world. 4) There is nothing left but the christian religion, the religion of Jesus Christ, which adores one God in three divine persons and believes all, what God has revealed, and practices what Jesus taught personally and teaches through his Church. But here we are confronted with another difficulty. The christian religion is cut up into many sects, which more or less contradict each other. How

can we know the true religion from the false? It seems so difficult. Therefore, it is easier to believe, that "one religion is as good, as another."

3. There are three great sources of proof to settle all religious questions by: 1) reason, 2) the Bible, 3) experience. What does each say on this great question, whether "one religion is as good, as another?"

a) Reason tells us, if men can be saved in any religion then all religions must be equally 1) good, 2) true, and 3) pleasing to God.

1) If one religion is as good, as another, and, if men can be saved in any religion, then the religion of the Heathen, Mahomedan and Jew, who either know nothing about Jesus Christ, or reject him, as the true God and Savior of the world, must be as good, true and pleasing to God, as the religion of those, who adore the true God, the Creator of heaven and earth, and Jesus Christ, as true God and the Savior of men; for reason will tell us, that only the best and truest religion can please God, and that it will not do to take any chances for eternal salvation, for we have only one chance to obtain it.

2) If one religion is as good, as another, and if men can be saved in any religion, then all the following, contradictions must be equally true:

(1) That Jesus Christ is truly both God and man and our Savior and that he is not;

(2) That the Blessed Virgin Mary is the true Mother of Jesus Christ and, consequently, the true Mother of God according to his human nature, and that she is not;

(3) That we have an immortal soul, and that man ends with death, as the brute;

(4) That God created man, and that he is descended from the monkey;

(5) That all men have sinned through Adam, as Saint Paul says: "Through one man came sin and through sin death", and that, because all suffer the punishment of sin, all must be conceived and born in sin, for God is just and cannot punish without guilt, and that this doctrine of the Bible is false;

(6) That for salvation both faith and good works are necessary, and that they are not necessary;

(7) That man can and must keep all of the ten commandments of God, and that he need not and cannot do so;

(8) That Jesus Christ did establish one Church only, when he said: "Thou art Peter, and that is a rock, and upon this rock I will build my Church," and that he did not do so;

(9) That God alone can establish a Church and teach a religion, as God alone can give faith, and that man can arrogate this divine right to himself;

(10) That Jesus Christ left a sacrifice to his Church, as the foundation of all true religious worship, as is clear from the Bible, and that he did not do so;

(11) That he left seven holy sacraments in his holy Church, as the Bible has it, and that he left none, or only two;

(12) That baptism is necessary for salvation, as the Bible says, and that it is not necessary. Enough! for here are given twelve incontrovertible reasons, one for each of the twelve picture cards in the card deck, clearly setting forth, that reason tells us, that all those things cannot be equally good, true and pleasing

to God, and that, consequently, one religion is not as good, as another.

(b) But reason might lead us astray. What does the Bible say on: "One religion is as good, as another."

(1) It tells us, that our holy Redeemer taught a new religion and instituted a new Church and commanded her to teach that religion to all men. Why would he do this, if men could be saved in any faith, and if one religion were as good, as another? For the Jews had a religion, and at that time theirs was the true religion. He must have known, what was necessary for salvation. What he did, goes to show, that one religion is not as good, as another, for salvation. Which religion did he teach? The Catholic, or one of the many sects? Everyone who is acquainted with the history of religion, knows full well, that he taught only the Catholic religion.

(2) Why did he command his apostles to preach his doctrine to every creature? Why make acceptance of it a condition of eternal salvation and its rejection sufficient for damnation? This would have been unjust if men could be saved in any faith, religion, Church. Which was that religion? The Catholic, or one of the numberless sects?

(3) Why does Saint Paul say: "Only one faith, as there is only one Lord." That one faith is here represented by the ace of diamonds, the most precious material on earth. What "one faith" did Saint Paul mean and teach? Was he a Catholic, or was he of some other denomination?

(4) Why did Saint Paul admonish the true believers: "Be on your guard against false prophets, who teach other religions, than the one, which I

taught you?" Consequently, what right reason dictates, that holy Scripture confirms, that one religion is not as good, as another.

(c) But we might not reason logically, we might not understand the Bible correctly. What do the actions of wise men, history and experience say on this same important subject?

(1) The apostles were taught by Christ, they must have known, what the true religion was. They taught Christ's doctrine and established his religion and his Church under great difficulties and sealed their teachings with their lives. Why all this, if men can be saved in any faith, religion, church? Men do not do so for indifferent things. What religion did the apostles have? To what church did they belong? The history of religions clearly tell us, that they were Catholics.

(2) Why have 700 of the best non-Catholic clergymen of other denominations come over to the Catholic Church in the past fifty years? In the United States alone we get about 40,000 converts a year from the very best people. Why? Because one religion is as good, as another? Hardly. People do not make such great sacrifices for nothing; nor for superstition, but for real convictions and out of a sincere sense of duty only, and out of a realization of the necessity for eternal salvation, to belong to the one only true faith, religion and Church.

(3) Thousands of Catholic priests and sisters of charity give up everything worldly, that is dear to the human heart, to make more secure their own salvation and that of others, and they are all of the brightest and most intelligent and virtuous men and women. Why? Because one religion is as good, as another? No, indeed. Their lives are in harmony with right reason

and with the teachings of the Bible and the Catholic Church. The Catholic religion has over 300,000,000 faithful adherents in all the ranks and walks and conditions of life, millions of them the most learned and the most pious men and women on earth. Can it be prudently, honestly maintained, that they are all crazy and do not understand their business, or are actuated by superstition? Surely not. Consequently, the popular sayings: "One religion is as good, as another," "one faith is as good, as another," "men can be saved in any faith, religion, or church," is clearly 1) against the logical deductions of right reason that God-given quality for our guidance in truth; 2) against the teachings of the Bible, which is God's own teaching; and 3) against undeniable facts of history and experience and the conduct of wise, good, honest, true men and women. Those sayings are, consequently, not from God, but from the evil spirit.

(4) How, then, can we recognize the true religion? How distinguish it from all false ones? It is not difficult. There is nothing mysterious about those things. They are very clean, clearcut, as the cards in a card-deck and the figures on them. They are defined facts of sacred history.

1) The true religion, the true bond between God and man, must be that, which Christ himself established and taught. Now, history is very clear on this point, that Christ taught none other, than the Catholic religion. All agree on that. Now, if it once was the true religion, it still must be. Why? Because he promised it his assistance to the end of time. (Mt. 28, 20.) The Spirit of truth helps to maintain it without fail. (Jo. 14, 16.) If the Catholic religion once was the true religion of Christ, but is now no more, then either

a) he could not uphold it, or b) he did not want to uphold it. To say, that he could not preserve it, is the same, as to say, he is not all-powerful, and that is the same, as to say, he is not God, and, if he is not God, then there is no Redeemer, and if we are not redeemed, then there is no christian religion at all. To say, that he did not want to preserve it, is the same, as to say, that he became untrue to his promises, and, if he did, he is not God. Consequently, to maintain such tenets is pure blasphemy, for he can and does uphold his works.

2) The true religion must be that, which, according to his command, has been preached throughout the entire world: "Go, ye, into the whole world, preach the gospel to every creature." (Mt. 16, 15.) There are 3,034 languages on earth. Among them there is not one, in which the Catholic religion has not been preached and practiced and Catholic prayers sent to the throne of Almighty God. There are 1,000 religions on earth. Among them there is not another one, of which history records such facts. The Catholic religion is spread over all the world. There is not a nation, not a country, not an island, where there are no Catholics. Consequently, the facts of history prove the Catholic religion to be the religion of Christ.

3) The true religion of Christ must be that, which according to his own predictions, is persecuted. Many say: "the Catholics are hated. Hence, I do not want to belong to them." That is one of the strong proofs, that the Catholic religion is the true religion of Christ; for Jesus said: "Behold, I will send you like sheep in the midst of wolves." (Mt. 10, 16.) If the Catholic faith, religion and Church were wrong, the devil would be well satisfied with them, and the Catholics would

not be persecuted for their religion's sake. Over 16,000,000 Catholics have suffered martyrdom for their religion's sake. They are 16,000,000 proofs in favor of the absolute truthfulness of the Catholic faith, religion and Church, and countless millions have been led to heaven by them. What more does any one want, than an absolute leader to heaven? He, who taught the Catholic religion and founded the Catholic Church, to teach it and practice it in, said of his religion and his Church as well, as of himself: "I am the way, the truth and the life." The Catholic faith is the groundwork on the way to salvation; the Catholic religion exercises those truths of the true faith; the Catholic Church vivifies by her sacrifice of the Mass, by her prayers and the sacraments, the means of obtaining the sanctifying grace of God, those, who have that faith and exercise that religion and belong to that Church.

5. **OBJECTION SOLVED.** "I do my own thinking." That is no objection against the Catholic faith, religion, nor Church, for that is Catholic doctrine exactly. 1) When we need legal advice, we think, that the proper, prudent, intelligent thing for us to do, is to go to an expert on civil law, a lawyer, who will think out the right advice for us, or in other words, will do the thinking for us; and the man who says: "I do my own thinking," does the very same thing. If he does not, he does not act prudently. 2) In sickness we prudently do our own thinking by calling a doctor to think for us in a similar manner, as the lawyer; and the man, who says: "I do my own thinking," does the same thing. 3) We do our own thinking in making laws; we elect by vote legislators, who do the thinking for us in that line; and the man, who

says: "I do my own thinking," does the same thing. 4) On education we do our own thinking by sending our children to school to be there taught by the teacher; and the man, who says: "I do my own thinking," does the same thing: 5) On religious matters we prudently and logically do our own thinking, too. We think we need expert advice and sure guidance and we go to experts on religious knowledge. It is only here, where the other fellow becomes imprudent and illogical and quits us, and says, there is no expert advice on religion, and why? For the same reason, that "the fool says in his heart, there is no God." Saint Paul says: "Faith comes by hearing." Hearing what? Hearing whom? Your own thinking? Or that of those, whom Christ has appointed for that purpose to teach and, consequently, to be heard. In a card-game every one must do his own thinking, but, unless he thinks prudently along the lines of the rules laid down for that game, he will either lose or break up the game. One cannot even play solitaire without doing his own thinking along the lines of the rules laid down for it. Now, if a little simple card-game cannot even be played without doing one's own thinking correctly and logically and prudently, how much less can one expect to have the truth on faith, religion, Church, and, consequently, eternal salvation without that same kind of prudent and logical thinking? The affairs of our eternal salvation are the most important in life and, consequently, the most prudent will seek the most prudent and best advice on them, that can be had. That is exactly the way Catholics do their own thinking on faith, religion and Church, along the lines of the rules laid down by Almighty God himself in the Bible and by his Church. That is the reason, why they posi-

tively know, that they are thinking safely for eternal salvation. Hence, appears the absolute necessity of learning thoroughly and correctly the great truths of the true faith and the true religion from God's own expert, his holy Catholic Church through her divinely appointed teachers, the Pope, bishops and priests. To give you a complete knowledge of those truths, is the object of this book, and that knowledge is uniquely attached to playing cards.

OBJECTION SOLVED. "Some men have gone wrong in the Catholic Church; hence, I do not believe in her." That is admitted. It would be very strange, if it were not so, occasionally; but that is no argument against the Church, nor against her ministers, as a body. One of Christ's twelve apostles went wrong, but that is no argument against Christ, nor against the other eleven apostles. We have in these United States the grandest free government on earth. Very many go wrong in it. But that is no argument against the form of government. Men continually break God's ten commandments. But that is no argument against the ten commandments. It only shows human frailty and malice.

Where can you find the experts on religious knowledge and obtain the right kind and absolutely safe advice? Non-Catholics too often expect every Catholic to be an expert and to satisfactorily answer all their intricate queries and to expel all their doubts, and, when they cannot do so, cry out "Catholic ignorance". Is that fair? Is that honest? When you want expert advice on civil law, do you go to your next neighbor, or to a lawyer? You and your neighbor may be first-class citizens and yet, not experts in law. Just so it is with the Catholics. They may be very good, true, hon-

est, virtuous members of the true Church of Christ, without being experts in her doctrine, or in the Bible. Go to any Catholic priest. They are the experts in the Catholic Church. There is no more learned, nor more upright body of men. They prepare by twelve long years of college life, by continual prayers, meditations, reading, studying and observation for their profession. Do not be backward in asking them about the Catholic faith, religion and Church; for of them Christ said: "Who hears you hears me."

CHAPTER X.

Bible and Tradition.

We must believe all, what God has revealed and what he proposes to us to be believed through his Church. Where will we find all that? In the 1) Bible and in 2) Tradition, as both are had in the Catholic Church. Both are more precious to us, than diamonds of earth. Wherefore, they are here represented by the two of diamonds of the card-deck.

I. The Bible.

What is the Bible? Bible, holy Scripture, the written Word of God, divine Revelation, God's recorded Teaching, the Book of Books, the Good Book, all mean the same thing.

1. What is the sacred Scripture? It is the collection and contents of all those books, 1) written under the influence of the Holy Ghost and 2) acknowledged by the Catholic Church, as the Word of God. These two qualities no other book possesses.

1) Written under the influence of the Holy Spirit means, that he 1) assigned the matter for the writers to write; 2) impelled them to write that matter; 3)

he enlightened them and led them, so that they really did write down, what he wanted them to write, so that they truly did write God's Word. It is not sufficient to believe, that the Bible is a good book, or a book containing no mistakes; but we must, also, believe it to be divine.

2) These books are acknowledged by the Catholic Church to be so written under the guidance of the Holy Ghost, and declared by her to contain God's revelation to men.

2. There are seventy-two of these books; when bound in one volume, they are commonly called the Bible. It contains 416 chapters. If you read three chapters during the week and five on every Sunday, you will read the whole Bible through in one year. There are in it 800,000 words and 4,000,000 letters. The word God occurs 600 times in it; Jesus, 769 times. There are 350 quotations in the New Testament, taken from the Old Testament.

3. How do we know the sacred Scripture to be divine?

1) From the supernatural truths contained in them about God, creation of the world and man and man's end and destiny, which no man by human intelligence alone could know. 2) From the prophecies contained in them about the birth of the Son of God from the Blessed Virgin Mary, his death and resurrection, which no human mind from natural causes could foretell. 3) From the miracles, which most of the writers of them performed; they were the divine seal, stamped on their writings. 4) From the declaration of the Catholic Church, which is guided by the holy Spirit. This is the principal reason. The Bible itself does not say, that it is inspired. You may read about this ques-

tion, think about it, study over it, argue over it, philosophize about it, you will find no other sufficient reason, but just because the Catholic Church says so; and, if you do not accept the Bible to be the Bible upon the authority of the Catholic Church, you accept it upon the authority of some man, or men, who have never shown that they were divinely commissioned to make any such declaration.

4. What, if anything in the sacred Scripture is changed, added, or omitted? Then those parts so changed, or the entire book, or books, become mere human writings, and are no longer the Word of God.

5. To what does the inspiration of the Holy Ghost extend? To not only the meaning, but, also, the word in the original writing, not in the translation nor in copies of translations; for the individual words produce the meaning. If the divine inspiration did not extend to some word, why to another one? And then there would be no limit to the exception.

6. Does the Catholic Church forbid the reading of the Bible? It does not; it never did. It encourages the prudent reading of it with the proper, authorized, comments.

7. Did the Church formerly keep the Bible chained? Both yes and no. No, in this sense, that it could not and should not be read. Yes, in that sense, that it could be read by everybody. Before printing was invented, and that was invented by a Catholic, and his first book printed was the Bible, books were very expensive things, for they had to be written by hand. Every family could not own one; but every congregation sought to own one, and that one was chained solid to the wall, where it was placed on a reading desk near some window, so that no one could carry it away, but

that everybody knew, just where to find it at any time, just as door mats, drinking cups, city directories, are chained, so that they are always in their proper place. Any thing else about the Catholic Bible being chained is malicious slander, as everything else, that is said against the Catholic Church. The Catholic Church had ordered 626 different editions of the Bible, not mere copies, in ten different languages, before a false reformer bragged about giving an open Bible to the world. Allowing only 10,000 copies to each edition, there were over 6,000,000 copies in circulation, read doubtlessly by 60,000,000 Catholic people.

8. Who has a right to interpret the Bible? The divinely constituted authority in God's true Church.

OBJECTION SOLVED. "I do my own thinking on the meaning of the Bible." That is Catholic doctrine exactly. For we think, that we need an absolutely safe and correct interpreter and we choose the one appointed by Christ himself, the Founder of the Catholic Church, and that divine interpreter is the infallible Catholic Church itself.

Catholics do not believe in private interpretation of the Bible any more, than they believe in each man having a right to interpret the laws of his state, or the constitution of the United States. All criminals, frauds, interpret the law in their favor. We do not believe that to be right. Just so little do we believe, that each man can correctly interpret the Bible. There are in the United States alone 350 different religious sects, each claiming, that its interpretation of the Bible is the only correct one. The devil, too, twists holy Scripture into his own favor. Men have broken every commandment of God, justifying such violations from private interpretations of the Bible. That is the con-

sequence, when the divine authority of the Catholic Church is denied. If you want to do your own thinking on civil law, you must think on it along the lines of its true interpretation by the proper courts. If you want to do your own thinking on the Bible, you must do the same thing, think on it along the lines of its proper interpretation by the divinely constituted court, God's holy true Catholic Church, in which the Pope is the judge of last resort.

9. Is it necessary for salvation to read the Bible? The Bible does not say, that it is necessary, nor does Christ say so; nor did he command the apostles to write any thing, and only some did later on write some things. He commanded his apostles to preach his doctrine, and the Bible says, that, "faith comes by hearing," not by reading. Supposing, it were necessary for salvation to read the Bible, what about those, who cannot read. Salvation would then be placed beyond their reach. Thousands had been saved through preaching, before a word of the New Testament was written. Christ and the holy Spirit did teach everything necessary for us to know for our salvation. If the reading of the Bible were necessary for salvation, it would be unaccountable, why Christ did not write his doctrine. He wrote not a word of it.

II. Tradition.

The Bible itself says, that not everything, that Christ said and did and taught is written down. Where, then, do we get with assurance, what was not written down? That we get in the Catholic Church by tradition. What is that? Tradition is the oral teaching, preaching, interpreting and teaching of the divine truths of salvation.

1. The teaching of the apostles, who were instructed by their divine Master, and, consequently, must have understood their business, was all tradition, until some of them wrote some things. Consequently, tradition antedates the gospel of Christ. No doubt, Christ taught the apostles many things during the forty days between his resurrection and his ascension into heaven, but there is scarcely any thing recorded in the Bible about those teachings.

2. Which is of greater authority, the Bible or tradition? They are of equal authority, because both are divine. The Bible is divine by inspiration of the holy Spirit, and tradition is divine by the guidance of that same holy Spirit, because he guides his holy Catholic Church, as Christ, her divine Founder promised.

3. "The Bible is the only guide, the only rule of faith." That is Catholic doctrine exactly, if you understand it correctly; for the Bible says, that we must accept, also, the authority of tradition, for Jesus himself said; "I have yet many things to tell you, but you cannot bear them now; but, when the Spirit of truth hath come, he will teach you all truth." (Jo. 16, 12.) But the Bible records very little, of what he taught himself for forty days after his resurrection until his ascension, nor does it say any thing, of what the holy Spirit taught the apostles. Saint John says: "Jesus did and said many things, which are not recorded, and if recorded, the world would not contain the books." (21, 25.) Those "many things" were taught by word of mouth, and that is tradition. Saint Paul says: "Hold fast to the traditions, which you have learned." (Thes. 2, 14.) Consequently, it is clear, that the Bible teaches, that we must, also, believe undoubtingly as true, what tradition teaches. The

early Fathers, the learned popes, bishops, priests, in the first few centuries wrote down all those things, which were handed over to them from the apostles and their disciples by tradition; so that every thing, what was purely oral teaching then, is written tradition now, and, consequently, is brought down to conciseness and definiteness, to a clean, clearcut science. There is nothing vague about it; no guess-work about it; no wild speculating views, or silly opinionating about it. No one in the Catholic Church at the present time is at a loss to know, what is contained in tradition. It is Christ's teaching of the Bible in its full sense.

4. Does the Bible say: "Read the Scripture and pick out your own religion?" No, indeed; but it does say; "faith comes by hearing. But how can any one hear, unless there be some one to teach him?"

5. What are the Scriptures else, but inspired tradition written down? The Bible does not say, it is the inspired Word of God. Tradition says that. The Bible does not say, it consists of seventy-two books. Tradition says that. The Bible does not say to keep the Sunday holy. Tradition says that. All the world believes in tradition; even those, who are strangely opposed to the Catholic religious tradition, believe by tradition the thousand and one falsehoods against the Catholic faith, religion, Church, her clergy and her people. Consequently, the only safe rule of faith according to the Bible is twofold: 1) holy Scripture, 2) holy Tradition, as both are found in the Catholic Church. They are two in one; two means under one divine guidance, just as the two of diamonds is two in one, two diamond-spots in one card. It is all from the Bible, and the Catholic Church teaches it all. Do you believe it all? If so, you are in so far a Catholic.

CHAPTER XI.

How Faith is Obtained.

1. God has an undeniable right to dictate to men, what they are to believe, do and avoid, and how he wishes to be served by them, and by whom they are to be instructed and guided in these obligations. He cannot be called to account by them for doing so. Now, in order to be saved, as is clear from the Bible, it is absolutely necessary, that we believe all, what God has revealed and what he continually proposes to us to be believed through his divinely constituted holy Catholic Church. This does not mean, that the Catholic Church teaches, that all non-Catholics go to hell, nor do Catholics believe that. All those, who are in good faith and do the best, they know how, belong to the spirit, if not to the body, of the true Church of Christ. Those, who know, that the Catholic Church is the true Church of Christ, must, also, affiliate themselves to her body and must conform both spiritually, mentally, wilfully and externally to her teachings. This surely is very reasonable.

2. God wants all men to be saved. His ways are wonderful. He has in divers and extraordinary ways brought people to the true knowledge of his true faith, religion and Church and he may do so again; but the claims of those, who say, that they have received special manifestation from God, are not to be lightly credited, but it must be proven by them beyond all doubt, and their saying-so is no proof in this case. God has left no vagueness about this all-important matter. He has appointed ordinary means for obtaining faith. He has done his part by making his will known to men by his divine revelation, as is laid down in the Bible and

deposited in the Tradition of his holy Catholic Church. The ordinary, by God appointed way of obtaining the knowledge of the true faith, is through the preaching of those truths of the Bible and Tradition, and, consequently, by the hearing of some one else. That is clear from his own command to his apostles to preach all, what he had taught them, and Saint Paul builds his saying on that of Christ: "Faith comes through hearing." Instructions, consequently, by the divinely appointed teachers, parents, priests, and teachers in the home, school, and church, is the ordinary way of coming to definite knowledge of the truths of faith. But the knowledge of the truths of faith is not faith itself.

3. How do we obtain faith itself? God has not left us at sea here either. There is no vagueness, no guess-work, about the means of obtaining it. God infuses into the soul the divine virtue of faith through the holy sacrament of baptism. It is God's means for doing so; therefore, it always obtains its intended and desired effect with absolute certainty. Consequently, faith cannot be bought, nor inherited, nor learned by mere book knowledge. It is not necessary to experience that divine virtue of faith through the senses of the body; for faith is not a matter of sentimentality. It may be so and very frequently is to some degree. This divine virtue of faith is in the soul like a tender, but healthy, plant in the soil. A plant needs light, warmth, nourishment. So does faith. It needs light, which is instruction; warmth, which is exhortation by words and example; nourishment, which is the grace of God obtained by prayer, the sacraments and good works, in a word, the exercise of religion. All is just as clear, as daylight. There is nothing vague, nothing mysterious about it.

4. Why do some not obtain faith? Because they do not make use of those proper means, because they lack the good will, or both. Faith is a divine light. Some do not see natural light, because they do not come to it, or because their vision is obstructed. Thus for the same reason some do not see the light of faith, because they do not come to it, because they are not baptized, nor instructed, or because their sinful lives heave up dirt to obstruct the vision of their mental eyes. That is not God's fault, nor the fault of the Catholic faith, religion, Church. But God compels no one to accept faith, or practice faith. He only gives men the reward for active faith, and compels them to accept the punishment for no faith.

5. Can faith be lost? It can and some do easily lose it. Why? 1) Because they are negligent in the exercise of their religious duties. Faith is a light in the soul. That a light, the lamp may burn, it is necessary to feed the light plenty new oil and to clean the lamp regularly, and the same things are necessary for the light of faith in the soul of man: feed it with good instruction, reading of the Bible and other good books, by prayer, the sacraments of penance and the holy Eucharist and by the attendance at public divine worship; clean the soul by acts of contrition and by the sacrament of penance, which Christ has instituted for that purpose. Because some neglect these duties, the light of faith dies. Those, who have lost their faith, usually blame it on some one else; but, if a lamp does not burn well, it is not the fault of other lamps. Consequently; it is not sufficient for salvation to once have obtained the divine virtue of faith in baptism, but it must, also, be nourished and professed openly at times. This does not mean that we must parade with it every-

where. 2) Some lose their faith, because they lead vicious lives. Faith is light: sin is darkness. Light and darkness cannot be in the same place at the same time. Just so it is with faith. It cannot live in the soul, which continually, persistently, unrepentingly, serves sin. This does not mean, that every sin great or small, even an occasional gross sin, completely robs us of faith. No; but do get back to the light by sincere repentance quickly! Saint Peter says, that those, who were full of the lust of the flesh and impurity, have lost the faith. It is not the good apple, that falls prematurely off the tree. It is the wormy one. 3) Some lose their faith, because they are avaricious. Saint Paul says: "The root of all evil is avarice; some, who have given themselves up to it, have lost their faith." Those, who pretend, that it costs too much to be a Catholic, that the priest wants nothing but money, come under this heading of avarice. Those, who never, or seldom, and then only give very little for religious purposes, say, it costs too much. They want to go to heaven without it costing them a cent. As long, as there are plenty such people, the devil will never be lonesome. 4) Some lose their faith, because they keep bad company. The royal psalmist David says: "With the holy thou shalt be holy; with the perverse thou shalt be perverted." We can tell a man by the company he keeps. Birds of one feather flock together. If you associate continually with faithless and vicious people, you will soon think, talk, desire and act as they do. It was so in heaven with the rebellious angels. If you put one bad apple into a barrel of good apples, before long the whole barrel of apples will be rotten. So it is with men. Others may not obtain faith for the same reasons. 5) Some lose

their faith, because they read bad, irreligious books. Out of books we take food for the mind. If that food is not good and wholesome, it will soon poison the reader's mind. It will do so for any one, whether he wills it, or not, whether he believes it, or not. 6) Others lose their faith, because they are proud. Pride is the beginning of all evil. It was so in heaven with the rebellious angels. They wanted to be more, than God made them. They wanted to be like God. It was so in paradise. Adam and Eve wanted to be something more, than God willed them to be. They wanted to be like God. Pride and faith are opposed to each other like darkness and light. Both cannot be in the same place at the same time. Beware of pride! Humility is the foundation of all virtue. Beware of the loss of faith. For faith is absolutely necessary for salvation, as Saint Paul says: "Without faith it is impossible to please God." (Heb. 11, 6.) Therefore, never deny your faith, neither in earnest, nor in appearance.

Summing up all what has been said in Section I., you will perceive, that there is nothing difficult, nor vague, nor indefinite, no guess-work, nothing doubtful about the affair of the Catholic faith and the Catholic religion: There is a God who is the infinitely perfect Spirit; he has created everything and every being; he created man a rational, freewill being; he has destined man for heaven; he himself has made his will known to man by his divine revelation, how we are to come into heaven; he himself has established the bond of religion between himself and man. To make sure, that man may know, what his will to man is and what his divine revelations are and what his religious bond is and what his religious teachings are, he has left the institution of his holy Catholic Church to teach, and

has sent the holy Spirit to guide and direct her in her teaching; and for obtaining faith he has left the means of the sacrament of baptism and, to feed it, the other six sacraments. Consequently, there is full divine assurance in everything. Catholics are not at sea; nor doubting. God in his goodness cannot want man to be uncertain about faith, religion, church and all the great means of salvation. The Bible contains all, that is here said about the Catholic faith, religion, and the Catholic Church teaches it all and administers all those means of salvation. Can any religious system be more perfect? Do you believe it all? If so, you are in so far a Catholic.

SECTION II.

Second Article of Apostle's Creed: "And in Jesus Christ, his only, Son our Lord."

CHAPTER I.

Sin of Adam and Eve. Original Sin. Necessity of a Redeemer.

In Section I. of Part III. we have seen the beauties represented by the heart cards and some of the preciousness represented by the diamond cards. We are obliged to also consider some dark, black, truths, represented by the black spades, namely, sin and its consequences.

In the second article of apostle's creed we make profession of our faith in the second person of the most holy Trinity, who became man and our Redeemer. We will understand the doctrine of the Bible and the teachings of the Catholic Church concerning

him better, if we know 1) why a Redeemer was necessary, and 2) how he was promised.

I. Original Sin.

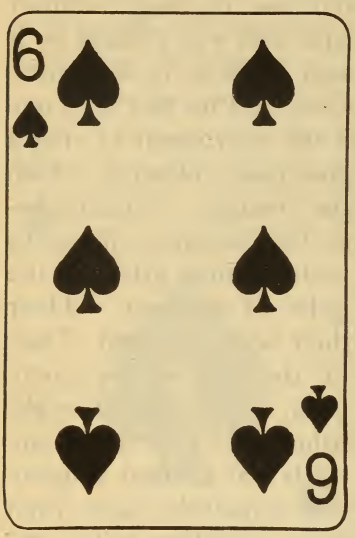
Why was a Redeemer necessary. A redeemer was necessary on account of the sin of our first parents and on account of the consequences of that sin upon them and upon their whole posterity.

1. What does the Bible say about that sin and its consequences? It says, that God created Adam and Eve, placed them in paradise, where they were to live for a time and then were to be taken up into heaven; but that they were not to have heaven without some meritorious work on their part; they were to show their obedience and submission to God. Hence, He gave them a law: They were not to eat of the fruit of the tree of knowledge of good and evil; if they did eat of it, they were to die. (I. Mos. 2, 16.) It was an easy law for them to keep, for they had everything in abundance and they had no evil inclinations. But the devil hated the beautiful image of God in them and he was jealous of them, because they were destined to that heaven, which he by his pride had lost. He induced them to transgress that law; they ate of the forbidden fruit and they died both a bodily and spiritual death.

Spiritual death is represented by the black color of spade. The implement, spade, itself, represents the death of the body, for it is needed at the grave, to dig. They lost paradise. The earth was no longer subject to them. God cursed the earth and every thing in it on account of the sins of man, because it had borne men up in rebelling against God, and he had used one of his creatures, an apple, as the instrument to offend him with. Thus all things lost God's blessing, which he bestowed upon them at the creation. Animals became rebellious. Adam and Eve became subject to sufferings. They lost all preternatural gifts of the body and all supernatural gifts of the soul. Their mind became obscured and their will weakened. They were to die and to return to the dust of the earth, whence God had taken the body. They lost the right to heaven. Too great a punishment! This was a sin, which nothing can excuse. 1) It was a sin of haughty pride: They wanted to become something more, even by the eating of an apple, than Almighty God in his infinite goodness, wisdom and power had willed them to be. 2) It was a sin of the lowest gluttony, which drunkards imitate. 3) It was a sin of low desires, 4) of inexcusable curiosity, 5) of horrible infidelity, because they believed the devil more, than God. 6) It was a sin of the basest ingratitude towards God. Thus their one sin in its sixfold blackness of guilt is represented by the six of spades.

Where did the trouble start? Eve did not flee temptation, did not avoid the danger, did not keep out of the occasion of sin; she kept bad company with the devil. Hence, beware of bad company. "He that loves danger, shall perish therein." (Ecc. 3, 26.)

2. Had the guilt and the effects of the sin of Adam and Eve died with them, it would have long been forgotten; but it did not. With both its guilt and all its evil effects it has come down upon each individual immediately at his creation of all the posterity of Adam and Eve. That is the reason, why it is called original sin, because we inherit it from our first parents. The ace in the card-deck to a large extent includes all the others, for in most games it overpowers all others; just so did Adam, the one, the first man, include all others; just as the first acorn included all trees and all other acorns. If Adam would have remained faithful, all men would have shared in his fidelity. Just so they now share in his guilt. That is the reason, why his one sin is appropriately represented by the one-spot, ace of spades. (P. 197.)



1) Jesus said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven." (Jo. 3, 5.) What is the reason? Adam and Eve were to enter heaven without any such special regeneration. Why not we? Think it over all you wish, you will find no valid reason, excepting, that every man is, in consequence of that sin of Adam and Eve, as their descendant, conceived and born in sin, and that is why we call it original sin. Children, who

have not yet obtained the use of reason, are human beings, too. That is acknowledged the world over. Our Lord in his declaration of the necessity of regeneration makes no exception. The only difference between Adam and Eve and us in relation to that sin is, that they committed it personally, and we inherit it. The guilt and the effects of it are the same in all. (P. 329.)

2) What our blessed Lord plainly teaches, Saint Paul, enlightened by the Holy Spirit, clearly explains, saying: "As through one man sin came into the world, and through sin death, thus death has come upon all men, because all sinned in him (Adam)." (Rom. 5, 12.) Human language can not be clearer, than these words of Saint Paul. The reason, why all men must die, is, because all have sinned in Adam. Saint Paul makes no exception. All do die, saints as well, as sinners; innocent children, too; consequently, all have sinned through Adam. How? The only way possible, is, that all men inherit both the guilt and the effects of that sin of Adam and Eve.

3) Saint Paul made it still clearer, and, as if he foreknew—the Holy Ghost, who inspired him to write it, did foreknow it—that many would try to deny this doctrine on original sin, said: "We were by nature children of wrath." (Eph. 2, 3.) We cannot be by nature children of the wrath of God, unless we are conceived and born in sin, and we cannot be conceived and born in sin, unless we inherit sin from our original parents, Adam and Eve. If we bear the effects of original sin with patience, they will be a source of merit for us in heaven. (P. 260.)

II. Necessity of a Redeemer.

1. One difference between the sin of the angels and that of Adam and Eve is this, that the angels sinned

in and through themselves: Adam and Eve, however, were seduced by some one and something outside of themselves. Hence, appears their sorrow and repentance, and, consequently, they were capable of redemption, which the angels are not, because they persevere in their rebellion against God. How could men be reconciled to God? They themselves were helpless. Their intellect was darkened, and they forgot God, as we have seen in Part I. Their will was weakened, so that it was difficult for them to do the right thing even, after they had seen their duty. The debt of sin was on them, and this was infinite, and, consequently, beyond their power of satisfying. They were, consequently, all rushing toward the abode of him, whom Adam and Eve had believed more, than God, and who continued to lead men away from God. All would have landed in hell, if God in his infinite mercy had not promised and sent them a Redeemer.

2. When God saw the repentance of Adam and Eve, he did not let them despair of obtaining heaven. He promised them a Redeemer, saying to the devil:

1) "I will place enmity between thee and the Woman, and between thy seed and her seed; she shall crush thy head." (I. Mos. 3, 15.) That woman is the Blessed Virgin Mary, who brought forth the Savior of the world. Those, who lived, before he came, were saved by the hope in the promised Redeemer and by keeping the commandments. Those, who live after him, are saved by the belief in the Redeemer who has come, and by believing everything, what God has revealed and what he teaches through his holy Catholic Church, and by keeping the commandments.

2) To preserve a people, who would keep the true faith in him the true God, he destroyed the unbelievers

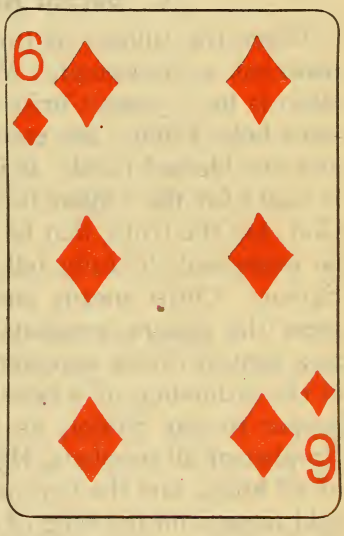
by the deluge and renewed his promises of a Redeemer to Noe and

3) to Abraham: "In thee shall be blessed all generations." (I. Mos. 12, 3.), and

4) to Jacob, who foretold, that the Savior would go forth from the tribe of his son, Juda.

5) Moses was chosen by God to lead the Chosen People into the Land of Promise, where the promised Savior of the world was to be born.

6) The prophets were enlightened to fortell the time of the Savior's coming, the place of his birth, of whom, the Blessed Virgin Mary, he was to be born, how he was to die, his resurrection, his ascension, the coming down of the Holy Ghost, and the founding, spread and the duration of the Catholic Church until the end of time—six precious promises of a Redeemer, of which the six of diamonds reminds us.



CHAPTER II.

Jesus Christ, Our Savior. Two Natures and Two Wills in Jesus Christ; the Nature and Will of God and the Nature and Will of Man all in One Divine Person. Jesus Christ our Lord, our Lawgiver and Our Teacher. All Represented by the Two of Hearts.

I. Sacred Name of Jesus.

When the fulness of time had come, God did send mankind a Redeemer. Who is he? Jesus Christ. Who is he? Jesus Christ is the second person in the most holy Trinity, the eternal Son of God, made man and our blessed Lord. It is not sufficient to say: He is God; for the Father is God and the Holy Ghost is God; but the truth, that he is both God and man, must be expressed, to fully tell, what he is. Jesus means Savior. Christ means anointed. In the Old Testament the priests, prophets and kings were anointed, as a sign of divine appointment; the same is done still at the ordination of a priest. This name, Christ, is as proper to our Savior, as Jesus, for he is in reality, Prophet of all prophets, Highpriest of all priests, King of all kings, and the two of hearts represents his twofold name, and the king of hearts represents his office. The name Jesus was sent him by God the Father from high heaven by a special messenger, for the angel said to Joseph, the foster-father of Christ: "Mary shall bring forth a Son and thou shalt call his name, Jesus, for he will deliver his people from sin." (Mt. 1, 21.)

Oh, what a pity, that men so much misuse this holy name of Jesus! "There is no other name under heaven, in which men can be saved." (Act. 4, 12.) "In

the name of Jesus every knee shall bow." (Phil. 2, 9.) "Whatsoever you shall ask the Father in my name, he shall give you." (Jo. 16, 23.) Oh, let us honor his holy name! Call upon him in all needs, trials and temptations with piety and devotion and he will console and help you.

II. Jesus Christ is true God and true Man.

1. Jesus Christ is the true Son of God, therefore, true God himself. Why? Because he is the second person in the Blessed Trinity, generated by the Father from all eternity. Angels and men are sometimes called children of God in the Bible; but they are God's children by God's grace. Jesus, however, is the true Son of God by divine nature, and, consequently, true God. There are some people, who want to be christian, but deny the divinity of Christ. That is a contradiction.

2. What does the Bible say on the divinity of Christ?

1) "A child is born to us and his name is: Wonderful, Councilor, God." (Is. 9, 6.) "God himself will come and redeem you." (Is. 35, 4.)

2) The archangel Gabriel said to Mary: "Thou shalt bring forth a Son, and he shall be called the Son of the most high." (Lu. 1, 31.)

3) God, the Father, himself said: "This is my beloved Son, in whom I am well pleased." (Mt. 3, 17.)

4) Jesus himself said: "I and the Father are one." (Jo. 10, 30.)

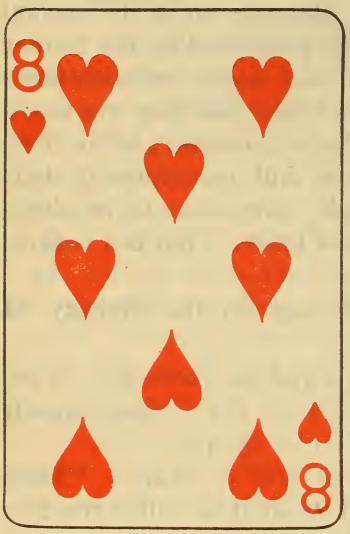
5) By the testimony of the evil spirits, who said: "Jesus, Son of God." (Mt. 8, 29.)

6) Testimony of nature: A star announced his birth; the waters bore him up; wind and waves obeyed

him; the sun mourned and the earth trembled at his death.

7) Testimony of the apostles, who clearly preached Christ as true God. "Thou art the Son of the living God." (Mt. 16, 16.)

8) Testimony of the Catholic Church, which has ever considered the doctrine of the divinity of Jesus Christ one of her fundamental teachings. Eight precious testimonies, proving the divinity of Christ, of which we are reminded by the eight of hearts, because they are all inspired by love for Jesus, as true God.



2. Jesus Christ is not only true God, but, also, true man. As God he could not suffer and die for us and redeem us. Hence, he assumed a human body and a human soul like ours. What does the Bible say about this truth?

a) 1) "Jesus Christ was like man and externally found as a man." (Phil. 2, 7.) 2) He often called himself "the Son of man." 3) He really had all the needs of the body. He wept; he suffered from hunger and thirst; he did really endure the pains of death. "He carried our sins on his own body on the cross." (I. Pet. 2, 24.)

b) Jesus Christ did not only have a true human body, but, also, a true human soul. He himself said:

1) "My soul is sorrowful unto death;" (Mt. 26, 38.) 2) "Father, into thy hands I commend my spirit:" (Lu. 23, 46.) 3) "He bowed his head and gave up his ghost." (Jo. 19, 30.) Consequently, the Bible clearly teaches, that Jesus Christ is true God and true man.

III. Two Natures in Jesus Christ.

1. Jesus Christ was God from all eternity. Man he became in time, but he remained God just the same. This doctrine plainly teaches, too, that there are two natures in Christ: the divine nature and the human nature. Neither one is absorbed by the other. It could not be: for the divine nature cannot change into the human nature, for God is unchangeable; neither can the human nature change into the divine nature, for man cannot become God; nor are the divine and the human natures in Christ blended together in such a way, as to form another, a third nature, for then he would be neither God, nor man.

2. From this it follows, that there are, also, two wills in Jesus Christ: The divine will and the human will; for free-will is a necessary quality of man as well, as of God; but in his human will there was no rebellion against his divine will. They were constantly in perfect harmony.

IV. There is Only One, the Divine, Person, in Jesus Christ.

A person is a rational being, which thinks and acts for himself. Every human being is a person. His human body and soul constitute his human person. The body separated from his soul is a corpse; the soul separated from his body is a spirit. The highest part is his soul. It thinks and vivifies the body. The two

are entirely different. Each has its own nature, yet, the two together are only one person. Just so the divine and the human nature in Christ constitute only one person. Why? The divine person, the second person in the blessed Trinity, in becoming man, did not unite himself to a human person, but to human nature and, in assuming human nature, did not cease to be the divine person of the Son of God. Hence, there is only one person in Jesus Christ, and that is the divine person. Herein lies the reason, why, also, the human actions of Christ were divine, because it is the person from whom actions proceed. Herein, too, lies the reason of our redemption. If there were a human person in Christ, it would have been that human person, who had suffered, and, consequently, there would have been only a human, finite, satisfaction for our sins, which would not have been sufficient for our redemption; but it was the divine person, that suffered and died for our sins, not through a human person, but through human nature, and this is the reason, why his suffering and death gave infinite satisfaction for the infinite offense of the sins of men to the infinite majesty of God. It must be so. It cannot be otherwise. It is very simple. Just as simple, as the two of hearts. The two of hearts is one card, representing the one

divine person. It is the second card in hearts, representing the second person in the blessed Trinity. There are two spots in the one card, representing the two natures in Christ, the divine and the human, and the two wills in Christ, the divine and the human, and the two kinds of actions in Christ, the divine and the human; yet all proceeding from one and the same divine person, Jesus Christ, and all is here represented by the card and color of love, because all is out of God's love for man.

V. Jesus Christ, Our Lord, Lawgiver and Teacher.

1. Jesus Christ is our Lord. Why? 1) Because he is our God, and we are his creatures. Though he appeared on earth in humble human nature, in his person he remains, nevertheless, the supreme Lord and Master, Creator of heaven and earth, and, consequently, our Creator and our Lord, and we his creatures, his property and his servants. 2) Jesus Christ is our Lord, because he is our Redeemer, and we are his redeemed out of the spiritual slavery of the devil. 3) Jesus Christ is our Lord, because he is our Judge, and we are the ones to be judged.

2. Jesus Christ is our Law-giver. He re-inculcated all the moral and dogmatic laws of the Old Testament and taught his own new law and then he founded, organized and equipped his holy Catholic Church and has her guided by the Holy Ghost, to tell us with unerring certainty, what all that law is, so that we might not be in doubt about his divine will and about our duty and about the exact meaning of his law.

CHAPTER III.

Third Article of the Apostle's Creed: "Who was conceived by the Holy Ghost, born of the Virgin Mary." Incarnation of Jesus Christ. Miracles in His Person. Life of Christ. Miracles in His Mother. Queens of Hearts and Diamonds.

In the instruction on the second article of our Catholic creed we have seen, who Jesus Christ is and why he came on earth. In the third article we will see how, when and where he came.

I. How did Jesus Christ become man? By the cooperation of the Holy Ghost, not like the rest of mankind, not from the seed of man. This is the mystery of the Incarnation, which is surrounded by miracles.

1. **Miracles in the person of Christ.**

What does the Bible say about the Incarnation of Christ? God sent one of his highest archangels from high heaven with this wonderful message to the Blessed Virgin Mary, while she was kneeling in prayer in her humble home at Nazareth: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee." (Lu. 1, 35.) In heaven the eternal Son of God was generated by the Father from all eternity without a mother: On earth he was conceived by the Holy Ghost and became man in the chaste womb of his Virgin Mother without a human father. Saint Joseph was only the pious foster-father, guardian, provider, breadwinner, protector of the Blessed Virgin Mary and her divine Child. He never cohabited with Mary. This does not mean, nor say, that the Holy Ghost became the father of Christ, for he did not generate him, but only formed his human body out of the nature of the Virgin Mary. There was

absolutely no lust, no passion in this mystery of the incarnation of Christ, but all was the purest, truest, divine power and love for the redemption of sinful man. At that very moment, when the Blessed Virgin Mary consented to become in all humility the mother of our blessed Savior, God created the human soul of Christ, and the divine person was immediately united with his human body and soul. It is all true. We cannot doubt it. It is one of those great fundamental truths, which we must believe, in order to be saved. We believe it, because the Bible clearly says so. What infinite humility the eternal Son of God underwent for the sake of our redemption! That is the reason, why he is represented by the jack of hearts, the humble servant of man out of love for our salvation.

2. Miracles in the person of Mary, the Mother of Jesus.

What does the Bible say?

1. The Bible is particular in telling us, that the name of that Virgin was Mary. There is nothing by chance in the Bible. Every word there, is there, because the Holy Ghost inspired the writers to put it there.

a) Mary, in Hebrew Mirjam, Latin Maria, meaning Lady, Queen, Hope, because she was to become the mother of Him, who is the Lord, King of heaven and earth and who was the hope of the whole world.

b) Mary means, Pearl of the Sea, because she brought forth an immortal diamond, Jesus, into the stormy sea of this world, which purchased redemption and peace for it.

c) Mary means, the Enlightened, because she herself was enlightened by her divine Son and through him she enlightened the entire world.

d) Mary means, Star of the Sea, because she is that star, that was to go out of Jacob, and who by the brightness and purity of her life and examples of virtue shines like a star over this earth. Since the name of Mary is so wonderful, great and significant in its meaning, how much greater, mysterious and wondrous must the privileges of her be, to whom it belongs.

2. God adorned her beautiful soul with his most precious gifts and graces, in order to make her worthy to become his own divine mother.

1) The first great grace, which Almighty God bestowed upon her, is her Immaculate Conception. It is clear from the Bible, as we have seen on the doctrine of original sin, that every man is conceived and born in that sin, original sin, which we inherit from our first parents, Adam and Eve. It is prudently said, that every rule has at least one exception. So here this one, that all men are conceived and born in original sin. That exception is the Blessed Virgin Mary, which is called the Immaculate Conception of the Blessed Virgin Mary. What does it mean? a) It does not mean, that the Blessed Virgin Mary never committed any actual sin; that is called her sinlessness. What is the difference between her sinlessness and the sinlessness of her divine Son Jesus? Jesus was sinless by nature: Mary, his divine Mother, was sinless by divine grace. b) Neither does the Immaculate Conception mean, that the Blessed Virgin Mary conceived her divine Son in an immaculate manner in her own womb; that conception of her divine Son was immaculate, certainly; but that is a different mystery, called the Incarnation of Jesus Christ. c) Neither does it mean, that she had no other children. She had none; that is absolutely certain. Those, who claim, that she did have other

children, because the Bible speaks of brothers of Christ, do not read the Bible right; for the Hebrew word used there is inaptly translated by the word "brother"; for it means, cousin, a near relative. d) Neither does the Immaculate Conception mean, that she was conceived in a miraculous manner. She was conceived in the natural way, as all other human beings. Jesus alone was conceived in a supernatural way. e) The Immaculate Conception of the Blessed Virgin Mary means this, that at the moment of her conception in the womb of her own mother, Saint Anna, from her father, Saint Joachim, when Almighty God at that very moment of her conception created her immortal soul, God did by a miracle of his divine power, grace and goodness keep her soul free from that stain of original sin, which we inherit from our first parents, Adam and Eve, and in which every one is conceived and born.

What does the Bible say about this doctrine?

a) When God promised a Redeemer to Adam, he foretold, that the Mother of the Redeemer would crush the head of the serpent-devil. This would not be true, if Mary had been conceived in sin, for then she would have been under the power of the devil, instead of the devil under her power.

b) The words of the Canticle, 4, 7 "Thou art all fair and there is no spot in thee", refer to Mary. If the Holy Ghost could inspire the writer to say, there was no spot in Mary, she cannot have been conceived in sin. This was a great miracle in the person of Mary, not due to herself, but it was only a privilege, with which God blessed her for the sake of Jesus Christ.

2. The second great grace, which God bestowed upon her, was, that he made her really his own divine

mother. We truly call her our mother, who conceived and gave us birth, though she did not conceive our soul, but only our body. Just so truly is Mary the mother of God, though she did not conceive his divinity, but only gave him his humanity.

What does the Bible say on this doctrine? a) The archangel Gabriel sent by God from heaven said to her: "Thou shalt conceive and bring forth a son; he shall be called the Son of the Most High." (Lu. 1, 31.) Can human language call her plainer, mother! b) "How is it, that the mother of my Lord cometh to me." (Lu. 1, 43.), said Saint Elizabeth, inspired by the Holy Ghost, to Mary. c) Saint Paul, who always explains things, says, that God sent his Son, formed of a woman. (Gal. 4, 4.) What miracles of God's power, wisdom and grace! Mary, a creature of God, is the mother of God, consequently, the mother of her own Creator. She bore him in her chaste womb, and carried him in her arms, who holds heaven and earth in the palm of his hands. She gave terrestrial existence to him, from whom all things and beings have their existence. She nourished him, who feeds all. She commanded him, whom all angels obey. To her was subject he, to whom all things and beings are subject. Oh, miracles upon miracles in the person of Mary, the Mother of God.

3) Mary always remained a real, pure, spotless virgin in spite of her true motherhood. This is a doctrine of the Catholic Church, founded upon the Bible.

What does the Bible say? a) "A Virgin shall conceive and bring forth a son." Isaias, inspired by the Holy Ghost, foretold this miracle. b) Saint Luke expressly called her "a virgin". c) Mary herself answered the archangel Gabriel: "I know not man."

All clearly prove, that Mary was a virgin, before, at and after the birth of her Son, Jesus. By all these wonderful miracles of divine grace in her own person, God has elevated her far above all men and angels. That is the reason, why in the card-deck she is aptly represented by both the queen of hearts and the queen of diamonds. Heart is a symbol of love. Mary is truly the queen of hearts, the queen of love; for all those inexpressible privileges, which God, the Father, showered upon her, he gave her out of pure love for his divine Son and out of love for her, as his own true mother, and out of love for all mankind. Diamond is the symbol of all preciousness. Thus Mary is truly the queen of diamonds, for she received the most precious gifts and graces from God, which made her most precious in the sight of God, angels and men, and she brought forth, as her true son, him, who is infinitely precious in his divine nature, in all his infinite attributes, and infinitely precious for the redemption of mankind.

4) Simeon had prophesied, that a sword would pierce Mary's heart. Her whole life was a life of sorrow, foreknowing, how her divine Son was to be treated and put to death. She suffered all his excruciating pains with him, as any loving mother would suffer with her son. That is the reason, why she is, also, represented by the queen of clubs, the queen of sorrows.

3. **Veneration of Mary.**

In her great solemnities the Catholic Church unites the veneration, not adoration (as Catholics are often slandered) of the Blessed Virgin Mary Mother of God to the adoration of Christ. From this union of

adoration and veneration we are to learn, that the two, Jesus and Mary, must not be separated in our love.

It has been said, that there is no foundation in the Bible for this religious practice, and that Mary is not mentioned in the Bible. Let us not answer this question hastily, but let us examine the holy Scriptures and see, what there is to it. While we are doing so, let us bear in mind, that in the Catholic Church we adore Jesus Christ, as the true Son of God and our Savior and we only venerate and honor the angels and saints, as God's special friends and above all of them the Blessed Virgin Mary, because we believe, that we cannot well honor the Son and despise and leave unnoticed his divine Mother. What would the son of a president of the United States think of your honors to him, if you despised his mother, or even left her unnoticed? The honor, you would show her, would redound on him. Just so, it is in religious affairs. No one ever loved and honored his mother, as did Jesus, as is very clear from the great graces and privileges, with which he adorned her, and the greatest miracles he wrought for her sake.

What does the Bible say?

1. Turn to the first chapter in it. Fresh in your memory are all the great biblical truths, that God created heaven and earth and all things in both; that he created man according to his own image; that he destined man to eternal happiness; that man by sin lost his right to heaven and deserved everlasting punishment of hell; but that Almighty God in his infinite mercy right there, in paradise, promised Adam and through him his entire posterity a Redeemer, saying to the devil, who had seduced Adam and Eve: "I will place enmity between thee and the **WOMAN**, and

she shall crush thy head." That woman, that God there prophesied about, was none other, than Mary, the Mother of God, who crushed the devil's power by the redemption of her divine Son. It is the first mentioning of a redeemer, and Mary is mentioned, too, and that was over 4,000 years, before the Redeemer came. Consequently, God himself in the very first chapter of the Bible mentions Mary by foretelling the office, she was to fulfil in the work of the redemption. It is wrong to translate "and 'it' (seed) shall crush thy head." Those, who maintain that, show their ignorance of Hebrew, in which the pronoun "she" is used, not "it".

2. Recall the history of Noe and the deluge. Why did God destroy the earth? For the past, because men were wicked; but for the future, in order to prepare for himself a people, from whom he might produce Mary, who would bring forth the Savior, Jesus Christ. God did it. Consequently, he had Mary in his mind at that time, and, consequently, the whole history of Noe and the deluge refers to her.

3. Recall the history of Abraham. Abraham is a figure of God, the Father, and Isaac a figure of the Son of God, and Sarah was a figure of Mary. Abraham was willing to offer his son, as God really did offer his Son. The offering up of Jesus, however, can not be thought of without Mary. Consequently, Mary was in God's mind at the time, when God made those great promises to Abraham.

4. Recall the history of Jacob. God renewed the promises of a redeemer to him and the Holy Ghost enlightened him to foretell, that the promised Savior would come forth from the tribe of his own son, Juda, and, consequently, the Mother of the Savior. Conse-

quently, God induced Jacob to prophesy about Mary thousands of years, before it pleased God for her to come.

5. Jochabed, the mother of Moses was a prefigure of Mary. Jochabed saved her son from the cruel hands of king Pharao, that he might save the Chosen People of God and lead them into the Land of Promise, so that from them might go forth she, Mary, who would bring forth the promised Savior. Mary saved her Son from the cruel hands of king Herod. God directed it all, so that he might produce some one, who would be the worthy mother of his only begotten Son. Consequently, God prepared for Mary.

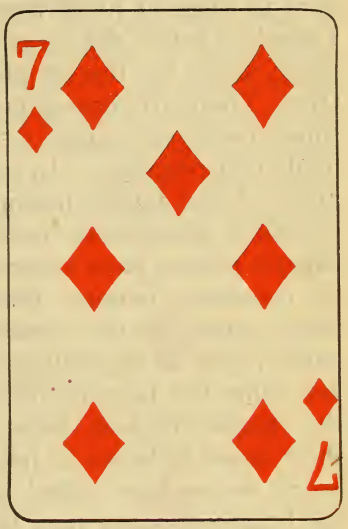
6. As the time for the Savior to come drew closer, the prophecies became more explicit. The prophet Isaias says: "Listen, O, house of David! God himself will give you a sign." What would that sign be? This: "A Virgin shall conceive and bring forth a son, and his name shall be God-with-us." (7, 14.) Can anything be plainer? Can any one mistake here the Mother of Jesus in that Virgin? God himself enlightened the great prophet to foretell it. God spoke of Mary hundreds of years, before she was born.

7. Read the same prophet Isaias further. He said: "A Son is born to us and he is called God." (9, 6.) That is the Savior. Born of whom? Of the Blessed Virgin Mary.

Those seven predictions concerning Mary in the Old Testament are very precious. They are precious diamonds in her honor. That is the reason, why the seven of diamonds of the card-deck is appropriately set apart to remember them by.

What does the New Testament say?

1. At the end of the Old and at the beginning of the New Testament "God sent the archangel Gabriel to the city of Nazareth, to a Virgin, whose name was Mary," and God commanded that angel to say to her: "Hail, full of grace; the Lord is with thee; blessed art thou among women." Neither angel nor man did God ever honor with such a message. And Mary not mentioned in the Scripture!? She was mentioned again and again thousands of years before Scripture was written. Listen to the angel further: "Thou shalt bring forth a son and thou shalt call his name, Jesus, and he shall be called the Son of the Most High, and of his reign there shall be no end." It is the same, as in plain language to call her "Mother of God". No angel has received such unspeakable honor. She it was, who gave her child that name, Jesus, in whom all nations are blessed and in whom alone is salvation. Consequently, you cannot mention Jesus without being reminded of his Mother Mary, and every time of the 769 times, that the Bible mentions Jesus, you should read between the lines the name of Mary.

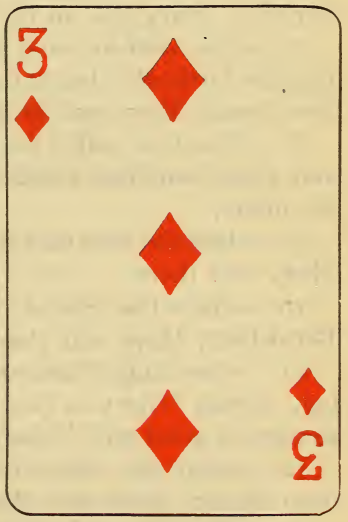


2. Mary in all her beautiful humility answered the angel: "Behold, I am a handmaid of the Lord." And a little later when she went to visit her cousin, Elizabeth, she said: "Behold, from now on all generations

shall call me blessed." As Mary is the grandest person prophecied about next to her divine Son, just so this is the grandest prophecy of any on record in the Bible next to those of her divine Son; but, unless we in the Catholic Church did honor Mary and bless her sacred name, as we do, this prophecy would not have become true. There are three generations in a century. Three times 1900 years make 5,700 generations, since Mary made that prophecy. In one hundred years the generation of one family multiplies to 1,000,000, and thus countless generations have and do call her blessed. Mary's praises have resounded through 1900 years in all countries, nations, islands, cities, towns and villages; upon all the oceans and large rivers of this world; over all the hills, mountains, valleys and plains her name has been pronounced with a blessing. Little, dimple-cheeked, babes in the cradle have sung their sweet lullabies to her. Old men and women in hoary voices have called her blessed. Thousands of the brightest young men have dedicated their lives to the service of her divine Son in the holy priesthood, and thousands of pure maidens have dedicated their lives to her in the cloister. Kings and queens have erected magnificent churches in her honor, and countless myriads of angels have sung her praises as their queen in heaven. And Mary not mentioned in the Bible!? Mary was mentioned in heaven, before any Bible was written.

3. Before the apostles started to go out into the whole world to carry out the command of Christ, to preach the gospel to the nations all, they drew a brief summary of faith, of everything, that their divine Master had taught them. They found it impossible to do so without Mary's name. So great a part

she had in the redemption of her divine Son. They found, that Mary's name is intimately interwoven with that of God, the Father and of the Son and of the Holy Ghost. As the apostle's creed is founded upon the truths in the Bible, so is the devotion and veneration of Mary clearly sanctioned by the Bible and the Bible says, that all generations shall call her blessed. Thus there are three bright passages taken from the New Testament, to justify most abundantly our veneration of Mary, as bright, as the diamond in the three of diamonds in the card-deck.



Summing up the many passages in the Bible referring to Mary, we perceive:

1.—that Noe was called by God to save his own family; but God awoke no prophet to foretell any thing about it: but of Mary's work he did inspire prophets.

2.—God called Jacob and Joseph to save their own tribe; but God awoke no prophet to foretell any thing about it: but of Mary's work he did inspire prophets;

3.—God awoke Moses, to save a nation; but he awoke no prophet to foretell any thing about it: but of Mary's work he did, and rightly so, for Mary was called by God from the beginning of mankind, not to

save only a family, not to save only a tribe, not to save only a nation, but all mankind from the slavery of satan and eternal damnation through her divine Son, the Savior, Jesus Christ;

4.—when God selected Noe, to preserve the true faith in him, the true God, Mary was in his mind;

5.—when God made those great promises to Abraham, to make his posterity more numerous, than the sands upon the seashore, Mary was in his mind;

6.—when God ordered Moses to lead his Chosen People out of the Egyptian bondage into the Land of Promise, Mary was in his mind;

7.—when God inspired prophets to foretell the coming, the birth, the death, the resurrection of her divine Son, Jesus, Mary was in his mind;

8.—when God called the archangel Gabriel in heaven and gave him that wonderful message, Mary was in his mind;

9.—when the Son of God became man at Nazareth, Mary was there;

10.—when the Savior was born in the stable of Bethlehem, Mary was there;

11.—when angels announced the object of his coming, singing "Glory to God on high and on earth peace to men of good will," Mary heard it;

12.—when the shepherds came to adore the new born Savior, Mary was there;

13.—when he was circumcised and shed his first blood for our redemption, Mary was there;

14.—when the Magi came from the far East to adore the new born Savior, Mary was there;

15.—when Simeon prophecied about Jesus, that he would be set up for the rise and fall of many in Israel, Mary was there;

16.—when the Child was presented in the temple, Mary was there; she did it;

17.—when king Herod ordered the death of the children under two years of age, and an angel warned Joseph of that fact, Mary was there;

18.—on all the flight into Egypt, she carried the Child and nursed him;

19.—when king Herod was dead, and they returned to Nazareth, Mary was there;

20.—when Jesus was twelve years old and he went to the temple, where he taught the doctors, Mary was there;

21.—when he performed his first public miracle, he did so upon the request of Mary, and Mary was there;

22.—when he preached his first great sermon on the mount, Mary was there;

23.—when he healed the sick, the lame, deaf and dumb, Mary was there;

24.—when he miraculously multiplied bread and fish to feed thousands, Mary was there;

25.—when he commanded his apostles to go out and preach his gospel in the whole world, Mary was there; that is one reason, why she is called "Queen of Apostles";

26.—many times, when he upbraided the pharisees for their pride and hardness of heart, Mary was there;

27.—when they reviled him, Mary was there;

28.—when they condemned him to death, Mary was there;

29.—when they spat upon his sacred face, that she had so often washed, kissed and caressed, Mary was there;

30.—when the Jewish rabble yelled: "Crucify him! crucify him!" Mary heard it;

31.—when they placed the crown of cruel thorns upon his sacred head, which she had stroked so often, Mary was there;

32.—when they scourged him at the pillar, Mary was there;

33.—when they placed the cross on his shoulders, Mary was there;

34.—when he fell under the heavy weight of the cross, Mary was there;

35.—when they nailed him to the cross, Mary was there; she heard every stroke of the hammer;

36.—when they tore off his garments, Mary was there;

37.—when they raised him up on the cross, Mary was there;

38.—when they mocked him and vomited out insulting language against him, Mary heard it;

39.—when they gave him vinegar and gall to drink, Mary saw it;

40.—when he pardoned the penitent thief on the cross, Mary heard it;

41.—when he forgave his enemies, Mary heard it;

42.—when he spoke seven times from the cross, Mary heard every word;

43.—when his arms, that she had loved so well, were extended on the cross, as if to embrace all the world, Mary saw it;

44.—when he died on the cross, Mary was there; Oh, how her heart must have bled!

45.—when he commended his soul to his heavenly Father, Mary heard it;

46.—when his heart was pierced with a lance and blood and water flowed forth, Mary saw it;

47.—when he was taken down from the cross, he was laid in her bosom, where he had rested so many times in peaceful sleep, and she had caressed and kissed him, as she did now;

48.—when he was laid in the tomb, Mary was there; Oh, what wishful looks she must have cast upon that monument, where her Jesus, her all, lay entombed;

49.—when he had arisen on the glorious Easter Day, Mary was at the grave;

50.—during the forty days, while he taught the apostles yet many things, Mary was there;

51.—when he ascended into heaven, whence he had come under her sacred heart, Mary was there;

52.—when he sent the Holy Ghost, as he had promised, on Pentecost, Mary was there.

Enough! Fifty-two times, once for each card in the card-deck, by which all the Bible and teachings of the Catholic Church are being illustrated in this book. A pious legend says, that Mary was fifty-two years of age, when her divine Son called her home. It is clear that the Bible cannot be read without Mary; for the Bible without Mary cannot be thought of from the first chapter to the last. There is no redemption without Mary, and, consequently, there is no saving faith, no true religion, no true church, without Mary. Oh! how is it possible, that men can deny her the honor, due her, as the Mother of God, when Almighty God himself and angels in heaven bestowed such great honor upon her! What God has done is surely proper for our imitation. No creature has been so honored by God, as Mary. Oh! Let us honor her, as God's true Mother! All honor bestowed on her will not detract from the honor, due to God, but it will redound to God's greater honor and glory. It is all in the Bible

and the Catholic Church teaches everything, that is in the Bible. Do you believe it all? If so, then you are in so far a Catholic.

II. Birth of Jesus.

1. Seven hundred years, before he came the prophet Micheas foretold, that the promised Savior would be born at Bethehem, although his mother's home was at Nazareth. In the year of his birth the Roman emperor ordered a census to be taken up. Census at that time was not taken by a census-taker, as now. Every one had to go to the place, whence his forefathers were. Mary and Joseph were of the royal family of David, who was born at Bethlehem. Hence, in obedience to the command of the temporal ruler, they went to Bethlehem. On account of the census enumeration, Bethlehem was overcrowded. They could not find any lodging in it. They took refuge for the night in a cave-stable outside of the village. The people of Bethlehem did not know Mary and Joseph nor our blessed Lord, whom she bore; but millions now, who do know of them, refuse to acknowledge them. Mary and Joseph were not discouraged, but relied on divine Providence, for they were doing their duty. The time of Mary's delivery had come, and on December 25 she brought forth the Savior of the world, him after whom millions had longed, whom God and divinely enlightened prophets had foretold; in preparation of whose coming God had destroyed all by the deluge except the family of Noe; who was the fulfillment of the great promises to Abraham and Jacob; for whose sake God through Moses led his people out of Egypt into that land, where Jesus was born; for his sake God had made such great predictions and preparations person-

ally, by angels, by his patriarchs and prophets for his holy Mother, Mary. Though Jesus, Mary and Joseph were unknown and despised at that time, their names have been glorified by God by countless angels and men beyond human expression, just as was the little stable of Bethlehem, lowly and insignificant, but which now has become more glorified and honored, than any royal palace, and has been sought by numberless millions of pious pilgrims. Kings and queens and the great ones of earth have there knelt side by side with the poor and lowly in humble adoration of Jesus and veneration of Mary. Jesus, to whom heaven and earth belong, might have come into the world with more glory and pomp, than all the world can produce, if he had chosen. He might have been born in a palace of diamonds, surrounded and served by myriads of his brightest angels from heaven. But no; he chose the lowly way, to teach us right at his entrance into the world, that it is the lowly, humble and narrow road of the ten commandments, that leads to heaven. God, the Father, sent angels from heaven to announce the object of his coming, to give "glory to God on high and peace on earth to men of good will." (Lu. 2, 13.)

2. When Jesus was eight days old, he solemnly received the name Jesus, as the angel had said, that God wanted it to be.

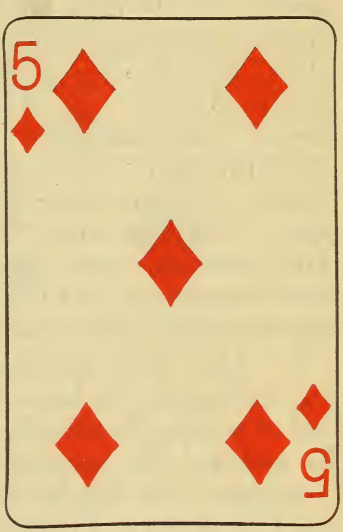
3. When Jesus was forty days old, Mary presented him in the temple and offered him to God. To the Jews through angels and through the shepherds around Bethlehem, the arrival of the promised Savior was announced; but Jesus had come to save all men without distinction of race, or color. Hence, he was announced to the heathens and gentiles by a miraculous star, which the three Wise Men from the far East fol-

lowed and they came to Bethlehem, adored there the Child and offered him their gifts: gold, frankincense and myrrh, which are admirably represented by the three of diamonds in the card-deck: gold, by which they acknowledged him to be the true King of heaven and earth; frankincense, by which they acknowledged him to be true God; myrrh, a bitter herb, by which they acknowledged him to be true man, and foreshadowed the bitterness of his sufferings for the redemption of man.

4. When king Herod heard of it all, he became alarmed. Think of it! Became alarmed at the birth of a human child! To make sure of killing the child, he ordered all male children under two years of age to be killed. But how easy it is for God to elude the wicked designs of men. He sent an angel to tell Joseph about Herod's inhuman orders and to take the Child and his Mother and flee into Egypt. But Herod had hundreds of innocent children murdered, who died for Christ's sake. No wonder the little children were always dear to him, and that he said: "Suffer the little children to come to me." The sinful king Herod is represented by the king of spade. When Herod had died a horrible death, the angel again told Joseph, and he and Mary and Jesus went back and lived at Nazareth in the home of Mary, where Jesus was subject to them and helped them work and pray.

5. When Jesus was twelve years old, as many years as there are face cards in a card-deck, he went with his parents to Jerusalem to pray and offer sacrifice in the temple. He stayed there several days among the doctors of the law and asked them questions and taught them.

Up to this time in the life of Christ had occurred the five joyful mysteries, which we contemplate in the rosary, and which are: 1) The annunciation by the angel Gabriel of his becoming man; 2) when his blessed mother carried him at the visitation to Elizabeth; 3) his birth; 4) his presentation in the temple; 5) his finding in the temple,—all of which are represented by the five of diamonds of the card-deck.



6. When Jesus was thirty years old he began his public life. Saint John the Baptist was at that time preaching penance and baptizing about the river Jordan. Jesus went and was also baptized, not that he needed baptism, for there was no sin in him; but to set us an example and to have an occasion of teaching the doctrine of the Most Holy Trinity. Those thirty years are represented by the ten of hearts, all love, ten of diamonds, all preciousness, and ten of clubs, all suffering, and all for us sinners. After Jesus was baptized he went out into the desert, where he prayed and fasted forty days, commemorated by the forty days of Lent in the Catholic Church, which are represented by the four tens of the card-deck, because we thereby do penance, ten of clubs stands for our sins; ten of spades, as an instrument of labor to obtain diamonds

of eternal glory; ten of diamonds and the ten of hearts to love Jesus forever.

7. Afterwards he was tempted three times by the devil: 1) "If thou art God turn these stones into bread." Jesus answered: "Man doth not live of bread alone, but of every word, that procedeth from the mouth of God." 2) "If thou art God, cast thyself down." Jesus answered: "Thou shalt not tempt the Lord thy God." 3) "All those (kingdoms of the world) will I give thee, if thou wilt adore me." Jesus said: "Be gone satan; God alone shalt thou adore." This teaches us, that to come to heaven we must endure temptations, and how to overcome them, by fasting and prayer and the word and grace of God.

8. After Jesus had thus prepared himself by fasting and prayer, he began his public life of preaching and of proving by miracles, that he was truly God, and he gathered his apostles and disciples around him. This time of his holy life lasted three years, and during this time he did and spoke the most of what is recorded in the four gospels, which are represented by the four suits of the cards in the card-deck. It is all from the Bible. Do you believe it all. If so, you are in so far a Catholic.

CHAPTER IV.

The Fourth Article of the Apostle's Creed: "Suffered under Pontius Pilate, was Crucified, Dead and Buried." Passion and Death of Christ. Fruits of the Passion and Death of Christ.

The fourth article of our holy faith represents to us the mysteries 1) of the sufferings and 2) death of

Christ, which are represented in the card-deck by the two of clubs.

I. Sufferings of Christ.

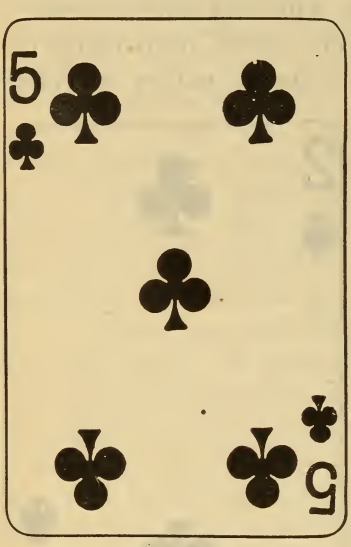
Concerning the sufferings of Christ the Catholic Church teaches three things, which we must believe:

1. According to his divine nature Jesus could not suffer; but according to his human nature he could. That is the reason, why he became man, so that he might suffer for our sins. All his human actions, became the actions and, consequently, his sufferings the sufferings of God, for in the two natures was only the one divine person.

2. He did suffer in reality, not only in appearance, as some have falsely claimed. If he suffered in appearance only, then we are not redeemed, because then no debt is paid for our sins, and then we would be redeemed only in appearance and not in reality. He suffered not only under Pontius Pilate, but he suffered all his lifetime pains of the body and anguish of his soul: 1) he sweat blood out of the anguish of his soul in the garden; 2) he was tied to a pillar and beaten; 3) he was crowned with thorns, and the thorns were cruelly pressed into his sacred head; 4) he was overloaded with the heavy cross; 5) he was crucified. These five of the greatest mysteries of his

sufferings are represented to us by the five of clubs in the card-deck, and represent the five sorrowful mysteries of the rosary.

3. He suffered and died wilfully and out of pure love for men. "He was crucified, because he willed it." (Is. 53, 7.) He himself said: "No one takes life from me, but I give it myself." (Jo. 10, 18.) Because he was God Almighty, he could have prevented his executioners from taking his life. Saint John said: "Therein we have acknowledged the love of God, because he gave his life for us." (II. 3, 16.) He still loves every one with that same infinite love. Oh! Why not believe all, what he has taught and do all, what he has commanded? It is the only way to come to him in heaven.

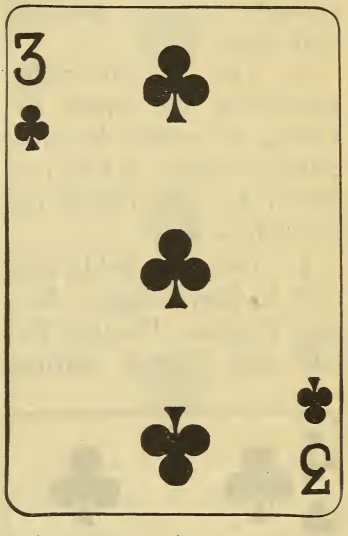


II. What does the Bible say about the Suffering and Death of Jesus?

1. Judas Iscariot, one of his twelve apostles, betrayed him, sold him to his enemies for thirty pieces of silver. Judas is represented by the sinful black jack of spades.

The Jewish rabble then tied him with ropes and led him out to the Jewish high-priest Annas and then to Caiphas. They made all kinds of false accusations

against him. They abused him all night. Next day they led him prisoner to Pontius Pilate, governor of Judea, to try to have him condemned to death. Pontius Pilate found not sufficient cause to condemn him and, to get rid of him and the mob, that followed him and clamored for his life, he sent Jesus to king Herod. Herod expected a miracle to satisfy his curiosity, but was disappointed and he had Jesus clothed with a garment of mockery; but he considered him a fool.



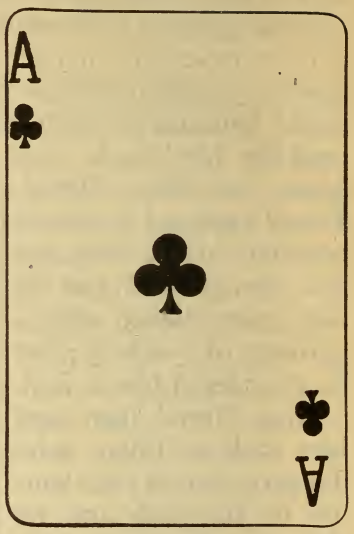
King Herod then sent him back to Pilate, who did give way to the clamors of the mob and let them crucify him, which they did on Mount Calvary on a Friday, and we call it Good Friday, because on that day Christ brought us every thing good, the redemption.

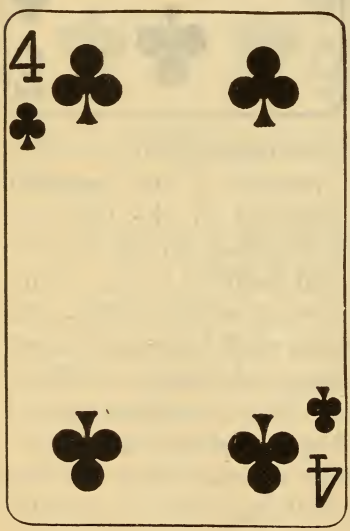
If you have never been present at the beautiful devotion of the Fourteen Stations of the Cross in Catholic churches, go to that devotion during Lent to learn more of the sufferings and death of Christ. During Thursday, Friday and Saturday of Holy Week, the Catholic Church commemorates with impressive ceremonies, the sufferings, passion and death of Christ. Go and attend those services. They are three days of mourning in the Catholic Church and they are represented by the three of clubs in the card-deck. When we perceive what sad and holy things cards are capable

of representing, it would appear, that no one would ever abuse them for sinning by gambling, or by otherwise squandering valuable time in playing with them.

2. The ace of clubs represents the cross of Christ, to which he was cruelly nailed and on which he was raised up and left to die.

3. Jesus was led by the mob to four judges: Annas, Caiphas, Pontius Pilate and Herod, during



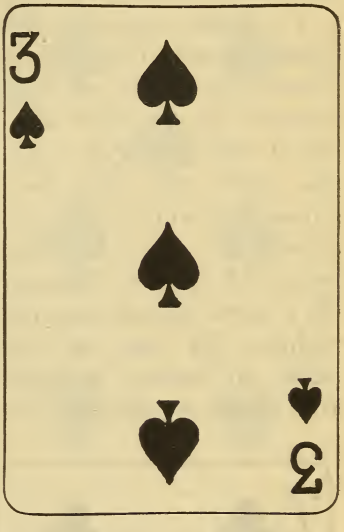


which he suffered untold agony. They are represented by the four of clubs.

4. His apostles forsook him during all these trials. Saint Peter, his most prominent apostle, even denied him three times, which threefold denial is represented by the three of spades.

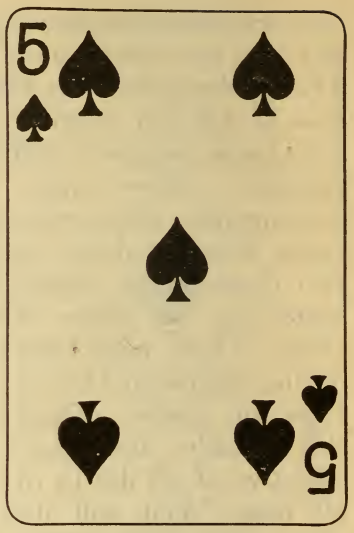
5. When Pilate asked Jesus, whether he was a king, Jesus said: "I am." But he was at that time a King of suffering. Hence,

he is represented by the king of clubs. Jesus was crucified amid two others; one a thief, the other a murderer. The murderer died blaspheming; the thief became penitent in his last moment and Jesus promised him paradise. There were, consequently, three crosses on Mount Calvary on that Good Friday, represented by the three of clubs. There were three deaths, represented by the three of spades. Those three deaths are representative of all deaths of all men. You will die either one of those three deaths: either you will die in innocence, as Jesus died; or you will die as a forgiven penitent sinner, as the penitent thief, Diamas, died; or you will die impenitent and unforgiven, as died the blaspheming murderer. That you might not die impenitent, was the reason, why Jesus died for you, and that is, also, the object of this book. (P. 266.)

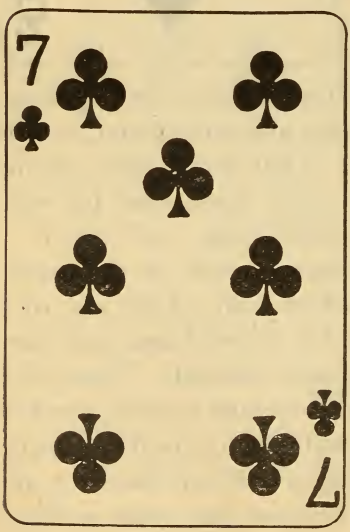


6. Jesus received five great wounds on the cross: by the rough, cruel, nails, which were of the size of a drag-tooth, through each of his sacred hands and feet, and by the lance his side was pierced. These five great wounds of Jesus are represented to us by the five of clubs, because they caused him unspeakable pain, by the five of spades, because he suffered them for our sins, by the five of hearts, because they were suffered

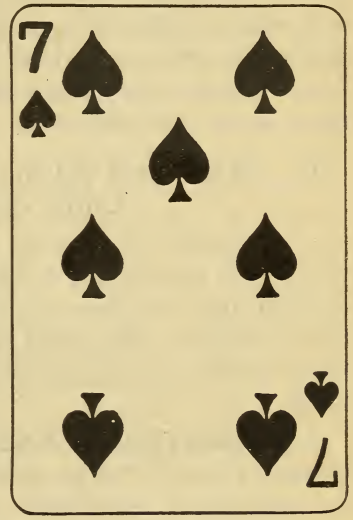
out of love for us, and by the five of diamonds, because they obtained for us the pearls of eternal glory.



7. Jesus spoke seven times from the cross. These words are all represented by the four sevens in the card-deck: By the seven of clubs, because they were spoken in agony for sin; by the seven of spades, because they were spoken out of sadness for sin; by the seven of hearts, because they were spoken out of love for God and man; by the seven of diamonds because they were all more precious, than diamonds. Never were words spoken on earth, that contained more suffering; never were words spoken on earth, that contained more sadness; never were words spoken on earth, that contained more loving kindness and forgiveness; never were words spoken on earth, that contained more true love for God and man.



8. Jesus hung in death agony three hours on the cross, of which the three in the card-deck reminds us. During this time the sun mourned and refused to give its light. At his death the earth trembled, the dead arose, and rocks were split across the grain in an unnatural manner, indicating, that nothing more unnatural had ever been done on earth, than this inhuman execution of the Creator; all indicating, too, that, when men, the intelligent beings, refused to acknowledge their God, inanimate creatures did acknowledge him.



9. Jesus was thirty-three years of age at the time of his death, which sum of years is made up by the ten of hearts, teaching, that he was all love; by the ten of clubs teaching, that his love was full of suffering for us; by the ten of diamonds, teaching, that his sufferings were of infinite value for our redemption; and by the king of hearts, representing him, as the King of infinite love; by the king of clubs, representing him, as the King satisfying for our sins to God; and by the king of diamonds representing him as the King of eternal glory.

10. A pious legend says, that he was crucified on March 25, the anniversary of the annunciation of his incarnation and of the anniversary of the creation of man. Another one says, that the cross was made out

of the wood of the tree of life, which stood side by side with the tree of knowledge of good and evil in paradise, and that the cross was placed in the ground on the exact spot, where stood the tree of knowledge of good and evil, so that sin was satisfied on the same place, where the first one had been committed.

11. After Jesus had expired on the cross, he was taken down and laid in the grave.

II. What good did the suffering and death of Christ do for us?

1. He gave satisfaction to God for the guilt of all sins of all men and for the punishment due to them without any exception, provided, they co-operate with God's designs. He could do this, because as man he could suffer, and as God his sufferings had an infinite value.

2. **QUESTIONS ANSWERED.** 1) "Was it necessary for Christ to suffer so much?" Not at all; for any act of humiliation, for instance, one drop of his sacred blood, had infinite value and was sufficient to accomplish complete redemption.

2) "Why, then, did he suffer so much?" a) Because he wanted to honor God all he could and the more he suffered, the more he exhibited the enormity of the offences and guilt of sin and, consequently, the more he deterred men from sinning; b) to show us his infinite love for us and to, consequently, induce us to avoid sin out of love for him; c) to induce us to the practice of virtue, for the avoidance of sin alone is not sufficient for salvation, but we must, also, do good.

3) "Since Christ redeemed all, why are not all saved?" Because they do not apply the price of his redemption to their souls. They do not apply them,

because they do not know them; they do not know them, because they are not properly instructed. To be so properly instructed is the great object of this book. It is like this: Some one for crime is put in jail, because he cannot, or will not, pay his fine. You go to the judge and pay the fine for him and you state, that this fine may be applied to him, provided, he shows, he is sorry, promises not to commit the same crime again and to do penance, work for you a day. Is he now already free? No; this fine, which you paid for him must first be applied to him; he must be notified of it by the proper officer and he must do his penance, which you appointed for him. Now, here you have it plainly: We human creatures have all committed offences against God by sin and, while we are in sin, we are spiritually in jail, in prison, in the slavery of satan. Our fine, our guilt of sin, was so great, that we could not pay it. The eternal Son of God came and paid it for us with his suffering and death. That is the price of our redemption. Are we now saved for that sole, simple, reason, because Jesus died for us? No; we must apply the price of that fine, of that redemption, to our souls.

4) "How are we going to do that? Where will we find the price of that redemption? Where will we find the proper officers to insure us with absolute certainty, that that price of our redemption is applied to our souls?" Our Blessed Lord has left nothing vague here, no guess-work about this affair of our eternal salvation. He founded, organized and equipped the institution of his holy Catholic Church and deposited with her the treasures of his redemption and appointed his officers, the apostles and their lawful successors, the Pope, bishops and priests to distribute them to all,

who worthily apply for them, and he himself, also, appointed the means, by which those treasures should be applied to immortal souls, namely, the sacraments. The first time, that that price of the redemption is applied to our soul, is by the sacrament of baptism. If lost, it is to be re-applied by the sacrament of penance, and to be augmented by the other sacraments, by prayer and by good works. The knowledge, how to make a proper, reasonable use, of all these means, is to be imparted by religious instruction, as you find them partly in this book, and as every priest will gladly give for your asking. Consequently, you perceive, that there is a perfect system, leaving no doubt, nothing to guess at, but absolute assurance in the entire work of salvation, as it is taught and practiced in the Catholic Church.

3. We often hear the expressions: 1) "Come and take religion and be saved." But they never tell you, how you are to take it. Religion is a bond, which God has established between himself and man. You must have faith first. They never tell you, how you can obtain faith. 2) "Take Jesus into your heart; love Jesus, and he will wash your sins away, and you are saved." They never tell you, how it is done, nor what assurance you have, that it is done. Feel it? Neither faith, nor religion, nor the grace of forgiveness of sin, is a matter of feeling; it is not an affair of the senses. If it were, they would have to show to the senses, how it is done. Those are all vague expressions, gropings in the dark. That is not God's system. His system of faith, of religion, of forgiveness of sin, of redemption applied, as he has arranged it in the Catholic Church, leaves nothing to doubt about, nothing to guess about.

It is all in the Bible. The teachings of the Catholic Church clearly exhibit all. Do you believe it all? If so, then you are in so far a Catholic.

CHAPTER V.

Fifth Article of Apostle's Creed: "He descended into hell, the third day he arose again from the dead." Limbo. Resurrection of Christ.

This article contains two great truths:

I. Jesus "descended into hell."

1. The word hell in the Bible has four different significations: 1) The place of the fallen angels, devils and the damned souls, in which sense it is now commonly used in every day language. 2) The grave, the regions of the dead bodies, cemetery. Some have been trying to prove from the Bible by 200 chiefly inappropriately applied texts, that there was neither Limbo nor purgatory, nor hell, but only the grave, and that all those words, which are used in the Bible to designate those four different places, all mean grave. Their translation of the Hebrew, Greek and Latin words for those four different places prove their ignorance. If there is no hell, why bother about it? Nobody will get into it, if there is none. If there is no hell, there is no need of a redemption; no need of faith, no need of religion. Why, then, make a fuss about those things? They try to prove, there is no hell, for the same reason, that the fool says in his heart, "there is no God," because they have reason to wish, there were no hell. 3) Purgatory, a place, where some souls go to suffer for a time, to pay off the little debt, which they still owe to God for their sins, before they can enter heaven. 4) A place of rest in the other world, where were the

souls of the just, who died before Christ, usually called "Limbo", which meaning the word "hell" has here in the fifth article of the apostle's creed.

2. Jesus did not descend into the hell of the devil and the damned, 1) for there was nothing for him to do there; for "out of hell there is no redemption." 2) Nor does it mean, that Jesus descended into the grave, for that truth is laid down in the fourth article of the apostle's creed, as has been seen, and his body only, united to his divinity, went into the grave, not his soul. 3) Nor does it mean, that he went into purgatory, for his spotless soul needed no cleansing. 4) It, consequently, must and does mean, that Jesus according to his soul went to Limbo. (Pet. 3, 18.)

3. 1) Heaven was closed against man by the sin of Adam and Eve. No one could enter it, until it was opened by the redemption of Christ. 2) Those, who lived before him, could be saved only by the belief and hope in the Redeemer to come and by keeping the commandments. 3) Jesus had obtained ample redemption for all, yet, the price of that redemption must first be applied to the soul. It was not otherwise with the souls of the just in Limbo. On earth Christ left a visible institution for visible men to apply spiritual means for obtaining the grace of the redemption in visible ways; but he went to Limbo personally to apply, announce, to them, that were there, like Abel, Adam and Eve, Noe, Abraham, etc., etc., that the time for their delivery was at hand.

II. Jesus "arose from the dead on the third day."

1. Jesus had foretold that he would arise from the dead on the third day and he did. He was crucified on Friday and he arose early on Sunday morning, Easter Sunday. His divinity was not separated from his body

nor from his soul, when he expired on the cross; only his human soul was separated from his human body. Because he was truly God, it was a simple matter for him to reunite his soul to his body and to arise from the grave. The Bible attests this truth, the enemies of Jesus themselves believed it, the apostles preached it, the Catholic Church has taught it ever since, and the christian world has ever since believed it. Others have arisen from the dead, but only by the power of God, not by their own power, nor by human power.

2. His body was glorified. He was no more in a sufferable condition. There was no other sign of his sufferings left in his sacred body except the five great wounds. These he kept and keeps: 1) to prove to his apostles and to all others, that he really was the same Christ; 2) to exhibit them as the emblems of his victory over sin and death, hell and the devil; 3) to exhibit them to his heavenly Father, when asking mercy for us; 4) to exhibit them to the great joy of the angels and saints in heaven; 5) to exhibit them on the great last Judgment Day to the just, as a sign of consolation, and to the reprobate to their own shame. Five beautiful reasons for the five wounds of Christ represented by the five of diamonds in the card-deck.

3. What are the effects of the resurrection of Christ? 1) It is the strongest proof, that he is God, and that, consequently his teachings are absolutely true and divine, and that, consequently, no man has the choice to receive them, or not, and to follow them, or not. If Jesus had not arisen from the dead by his own power, we would be in doubt, as to his divinity. That is the reason, why the apostles made his resurrection the chief proof of his divinity and for his divine doctrine

and for the establishment of his holy Church and religion. 2) His resurrection is a great spiritual strength and consolation in our own trials, sufferings and death, for 3) upon the resurrection of Christ is grounded our absolute assurance of our own resurrection: "Through one man came sin and death, and through one man, God and man, Jesus is the resurrection from the dead, and, as in Adam all die, thus in Christ all are made to live." (I. Cor. 15, 12.) 4) The resurrection of Christ admonishes us to rise from the spiritual death of sin now and as often, as we have had the misfortune to fall into sin. How will we do that? Jesus has made the provision for such spiritual rising in the holy sacrament of penance, where we receive assurance of forgiveness, after we have done our part. Consequently, it is clear, that because Jesus has died for us and arisen from the dead, will avail us nothing for eternal salvation, unless we make the proper use of all those inestimable merits, gifts and graces. How will we do that? By obtaining faith in baptism; by being instructed; by nourishing that faith by the holy sacraments, by prayer and by good works, as God's only true Church plainly teaches. Consequently, God has not left us in doubt about any thing for a glorious resurrection. It is all in the Bible. The Catholic Church teaches it all. Do you believe it all. If so, then you are in so far a Catholic.

CHAPTER VI.

Sixth Article of the Apostle's Creed: "He ascended into heaven; sitteth at the right hand of God, the Father Almighty."

I. Jesus "ascended into heaven."

1. That Jesus Christ did ascend with body and soul, as true God and as true man, into heaven, is just

so certain as, that he was born, died and arose from the dead, for the same authority, the Bible, tells us so.

2. When did Jesus ascend into heaven? Forty days after his resurrection, which forty days can be remembered by the four ten-spot cards in the card-deck. The number forty is full of significance in the Bible: 1) The flood lasted forty days; 2) the Israelites sojourned forty days in the desert; 3) Moses remained forty days on the Mount; 4) our Lord fasted forty days. 5) During the forty days between his resurrection and ascension he put in order all his affairs on earth. He reviewed many things with his apostles and taught them many other things, which are not recorded in the Bible, but which tradition has faithfully handed down to us. From this you should learn, to order your affairs in good season, so that there may be no confusion, when you are called by death.

3. Where did Jesus ascend into heaven? He started for his eternal glory in the same place, where he had begun his worst sufferings, on the Mount of Olives. This teaches us, that sorrow and joy, suffering and glory, fight against sin and victory over it, cross and crown, are closely together. Therefore, keep up good courage and do not look at the ways of the world. You are not going to be judged nor rewarded by what others do, or say, or do not do, but by God according to the commandments of God, which point out the way to the eternal reward.

4. How did Jesus ascend into heaven? By the same power, by which he arose from the dead, by his own divine power, and with his whole body and soul, as true God and as true man.

5. He was accompanied by all the just, who were in Limbo, and angels came to accompany him. What

a grand procession that must have been! Similar grandeur and glory await you, if you are only faithful to him by believing all and doing all what he has taught and teaches through his Church.

6. Why did Jesus ascend into heaven? 1) In order to take as man possession of his glory. It teaches us, that through his redemption we are to have the glory of heaven for fidelity to him. 2) In order to open heaven to all the just who died before him; and for all, who die after him in the grace of God; also, for us. Heaven was closed by the sin of Adam and Eve, and it was for him, who paid the penalty for the sin of man and who had triumphed over sin, death and the devil, to open it. It is now each one's individual task to make the journey thither. 3) In order to, as man, be our mediator before God. This does not mean, that we may not employ mediators, intercessors between him and us. 4) In order to send us the Holy Ghost, as he had promised.

II. Jesus Christ "sitteth at the right hand of God, the Father Almighty."

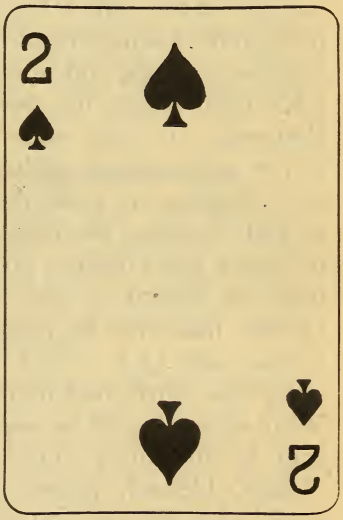
This means that Jesus Christ is in heaven, as God, equal to the Father and that he participates in heaven, also, as man in the highest power and glory of God. It is all in the Bible. The Catholic Church teaches it all. Do you believe it all? If so, you are in so far a Catholic.

CHAPTER VII.

Seventh Article of the Apostle's Creed: "From thence he shall come, to judge the living and the dead."

Particular and General Judgment.

This article of our holy faith teaches us, that Jesus Christ will come again from heaven at the end of the world, to judge all the living and the dead. It is called the general judgment, because at it will be judged not only all men, but, also, all the angels. It is called the last judgment, because there will be none after it; but there is one before it called the particular judgment. This is for each one immediately after death. Both are represented to us by the two of spades, because they are dark and dreadful for us now and are the consequences of sin.



I. Particular Judgment.

1. When will it take place? It is clear from the Bible, that every man is judged immediately after death.

2. Where will it take place? In the place of death, where the soul separates from the body. All alone your soul will stand there, confronted by the judge,

Jesus Christ. None of your friends, whom you have left behind, will be there to defend you. The devil will be there, to accuse you. Your guardian angel will be there, to defend you, if in justice he can defend you. Terrible to think, that you may be judged in a place, in bed, perhaps, where you have sinned so much. Think it over. Do now, what you will wish then, to have done and to have not done.

3. How will each one be judged? Jesus who died to save you, who showed you by word and example the way to heaven, who left you his holy Church, to administer all the means of grace and sanctification, the seven holy sacraments, and to teach you the way to salvation, who, until death, has been your loving and merciful Redeemer, is now your just Judge without mercy. Every unrepentant, sinful thought, desire, word, deed and omission of good deeds, stands there on record, as your accuser, awaiting punishment. All your good thoughts, good desires, good words, good deeds will be there on record, as your defenders, awaiting reward. "Every man will be judged according to his works." (Apoc. 20, 13.) "God will demand an account of every idle word, that man shall speak." (Mt. 12, 36.) Your sentence will be one of these three: 1) If your soul is absolutely stainless, your sentence will be: "Come, blessed, possess the kingdom prepared for you;" (Mt. 25, 34.) 2) if you are in the state of grace, but have still some debt to pay for your sins, it will be: "Go into the penance-fire, until the last debt is paid," (Mt. 5, 26.) that is into purgatory for a time and then into heaven; 3) if you die with unrepented grievous sin on your soul, which God may forbid, then your sentence will be: "Depart from me into everlasting hell-fire." (Mt. 25, 41.) And that for all eternity.

Think it over. One of these three sentences you are going to receive, and before long; for life is short at its longest. It is universally acknowledged, that the Catholic religion is the easiest religion to die in, for it has all the fortifications for a happy death in the holy sacraments for the dying, but "death comes like a thief in the night, when you will least expect it." Why, then, delay preparation for a happy death by a good, virtuous life, by keeping the commandments of God and the precepts of his holy Church, and by a worthy reception of the holy sacraments? If you are in doubt, how to prepare for a good death and for a merciful judgment, go to see any Catholic priest about it. They are the experts in these things. It is their business. It belongs to their profession.

II. The General Judgment.

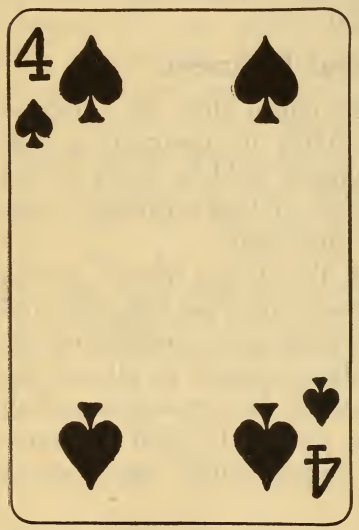
It is a divinely revealed truth, that the universe again will be destroyed. After its destruction, will take place the general judgment, held by Jesus Christ for all and in presence of all of God's rational creatures. How do we know this truth?

1. Reason itself tells us, that God's infinite justice demands, that all his judgments over all the good and the bad thoughts, desires, words, deeds and omissions of good deeds, should be shown openly to all and before all of his rational creatures, before angels and all men. Then it will become clear, why God has done and permitted so many things, which men cannot fully understand now.

2. What reason clearly perceives, the Bible plainly teaches: "The Son of man (Jesus Christ) will come with his angels and will reward every one according to his works." (Mt. 16, 27.) The general judgment

will not reverse the sentences of the particular judgment. It will cover the same subjects for examination as the particular judgment; all thoughts, words, deeds and omission of good deeds, will all be opened to all. The sinful thoughts, words, deeds and omission of good deeds, are represented by the four of spades, representing black gilt, and the good thoughts, words, deeds and temptations overcome, are represented by the four of diamonds, representing bright reward.

3. When the general judgment will take place, God has not been pleased to reveal to us, and Christ said, that not even the angels, the Principalities, the third archangel-choir, who will have special charge of the general judgment, know the time of it. Hence, those, who make themselves ridiculously conspicuous by announcing the time of the end of the world at hand, are mere idle dreamers. It is not important for us to know the time of the general judgment. But it is important for us to so live and to so repent and confess our sins and do penance for them according to the instructions of the Catholic Church, that we need not be ashamed to have every one see our inner life at the last judgment.



4. Nor is it certain, where the judgment will take place; nor does it matter. A pious legend says, that it will take place on Mount Calvary, where paradise may have been, and where may have stood the tree of life, which might have saved man from the horrors of both the particular and general judgment, if Adam and Eve had eaten of its fruit; and where Christ by his redemption made possible for all men to have a benign judgment.

5. How will it take place? The angels will bring all men together, good and bad. There the most sad separation will take place. It will occur, that some parents and children will be separated; husbands and wives separated; brothers and sisters separated. Some will go to heaven, the others into hell, and for all eternity, never to meet again. Think it over. What are your chances for a sad separation? What are the chances of your loved ones? Do now, what you will then wish to have done, and avoid every thought, word and deed, that you will have to be ashamed of then.

6. How long it will take to hold this judgment, God only knows; nor does it matter, whether it will be done in the twinkle of an eye, or in a day, or whether it will last for a long period of time, for heaven will be for the good, wheresoever God is, and for the damned no one cares.

7. What will the end be? At the conclusion of the general judgment Jesus will pronounce two sentences: 1) to the reprobate he will say: "Depart from me, ye cursed, into everlasting fire!" 2) To the just: "Come, blessed, with me into everlasting joys; possess the kingdom, prepared for you from the beginning." One of these sentences will be for you. Which one? It is for you to say. Do not say: "I will take my chances;"

for you have no chances; there is only one. Jesus has placed within your power to make a benign judgment possible. Begin now; for the present moment, now, is yours; the future is not yours. You may be called to judgment any day. It is all in the Bible. The Catholic Church teaches it all. The deck of playing cards represents it all. Do you believe it all? If so, you are in so far a Catholic.

SECTION III.

CHAPTER I.

Eighth Article of Apostle's Creed: "I believe in the Holy Ghost." Holy Ghost.

The three divine persons in God have each ascribed certain good works to them: To the Father, the creation; to the Son, redemption; to the holy Ghost, sanctification. It would have availed us little to have been born, if we had not been redeemed; it would have availed us little to have been created and redeemed, if we had not, also, been sanctified. Consequently, the operations of the Holy Ghost are just as important, as those of the Father and the Son. Hence, appears the importance of this article of our holy faith and of a true knowledge of it and of the christian devotion to the Holy Ghost.

1. "I believe" has the same meaning here, as at the beginning of the apostle's creed and as explained in the chapter on faith, holding undoubtingly as true, what both the Bible and the Catholic Church teach concerning him. That the Holy Ghost is the third person in the Most Holy Trinity, has, also, been explained on the doctrine of the most Holy Trinity.

2. Different names are given to him in the Bible and in our language. He is called: Holy Spirit, Spirit of Truth, Spirit of God, Paraclete, Spiritual Guide, Divine Teacher, Sanctifier. He is mentioned 300 times in the Bible.

3. Jesus promised to send the Holy Ghost upon the apostles.

4. He did come upon them ten days after Jesus had ascended into heaven, on Pentecost Sunday, while they were gathered in the hall in Jerusalem.

5. As God, the Holy Ghost is by his divine nature and essence present everywhere; but by his special operations of gifts and graces he is present in a very special manner in his holy Catholic Church, in those who have received the holy sacrament of confirmation and in still more special manner in those, who have received the holy sacrament of ordination.

6. This coming down of the Holy Ghost upon the apostles and through them upon his Church was of the utmost importance. He had inspired the writers of the sacred books of the Old Testament to write down the great truths, which he wanted them to write, as he did later on inspire some of the apostles to write down some things; but the apostles needed enlightenment and courage to go and preach and teach the doctrine and to administer the seven holy sacraments, as their divine Master had taught and commanded them to do; then, it was necessary for him to enlighten all those, who would have the good will to be saved, to receive those teachings as true and to encourage them to profess those doctrines and to carry out their faith in practice, and, if need be, die for them, as millions did do. For it would have availed us little to have inspired writers to write the saving truths of salvation, if there

were no infallible interpreter of them. It would have availed us little for Christ to have taught his doctrine, instituted his new religion and the seven holy sacraments and his holy Catholic Church, if we were then left to shift for ourselves, not knowing with absolute certainty, where those things were to be found and preserved in their purity. To take care of all this, to guide the apostles and the Church through their successors and through her preserve the doctrines of the Bible and of Christ unchanged and not misinterpreted and to preserve the real spiritual power to teach and to guide and to offer up sacrifice and administer the sacraments, was precisely the work of the Holy Ghost: "The holy Spirit will abide with you forever and will teach you all things." (Jo. 14, 26.) What Jesus, therefore, had begun in a visible manner, the Holy Ghost came to continue and does continue to do until the end of time in an invisible manner through his visible ministers in his visible One Holy Catholic Apostolic Church. There you have it again: Nothing vague about our holy religion or Church. Jesus has not left us a guess-work, nor something that we are to pick out by choice; he has left us absolute certainty. That One Holy Catholic Apostolic Church is visible, too, so that each one can find it. No one has any doubt to-day, that the Holy Ghost has, does and forever will infallibly guide his One Holy Catholic Apostolic Church, excepting those, who have the same kinds of reasons for denying it, as "the fool, who says in his heart, there is no God," and as others say, "there is no devil," "there is no hell," because they wish there were none of these things. All these teachings concerning the Holy Ghost are clear from the Bible. The Catholic Church clearly teaches what is in the Bible, and, consequently, clearly

teaches everything concerning these most important works of the Holy Ghost. This Church, which is founded by the Son of God upon the solid rock of Peter, and which is infallibly guided by the Spirit of truth, is a good, safe, Church to belong to. If you do not already belong to her, you better seek more instructions and join her. Then do her bidding and your eternal salvation is secured. Do you believe it all? If so, you are in so far a Catholic.

CHAPTER II.

Ninth Article of Apostle's Creed: "The Holy Catholic Church; the communion of Saints." Catholic Church. Saint Peter, first Pope. Infallibility of Pope. Bishops and Priests. Marks of the true Church. Veneration of Saints. Relics. Images.

I. The Catholic Church.

I. It would have availed us little for eternal happiness, to have been created by God, the Father, if, after our fall from justice by sin, we had not been redeemed by God, the Son. It would have availed us little, to have been redeemed, if we did not have the Holy Ghost, as Sanctifier. It would have availed us little for the Holy Ghost to have inspired the sacred writers of the Scriptures to write down God's revelations, if we did not have an unerring guide to teach them to us. It would have availed us little for the Holy Ghost to be our Sanctifier and for Jesus to have left the means, by which we could with absolute certainty apply the merits of his redemption to our soul, and to have taught his religious truths and instituted his religion, if we could not see, how and by whom that religion could be

taught us with absolute certainty, and how and by whom, those means of grace and sanctification could be administered to us with authority and undoubting assurance for their efficacy. For man is a double being: He has a body and a soul; according to his body he is earthly, according to his soul, he is spiritual; according to the body he is temporal, according to the soul he is eternal. He, consequently, needs both visible and invisible guides. The card-deck again comes to our aid for illustration. The cards are visible things; but the power which every card in a game receives by the rules of the game, is invisible; but those rules must be taught by a visible teacher. Just so it is with divine revelation. The Holy Ghost knew, we needed a visible teacher for them and, for such important matter as our eternal salvation, an infallible teacher. Our blessed Savior knew, too, that we needed a visible and an infallible institution for the administration of the visible means of invisible grace and sanctification and, consequently, unerring, visible ministers of those visible means, the sacraments and the sacrifice of the Mass. That institution is precisely, what we call **THE ONE HOLY · CATHOLIC APOSTOLIC CHURCH.** In every day language, by speakers and writers, it is simply called and acknowledged "the Catholic Church" throughout the whole world. "Romish Church" is an insult. "Roman Church", Catholics repudiate as incorrect. The Catholic Church, then, is that visible institution, founded, organized and equipped by Jesus Christ for the purpose to carry on the work of saving souls, which he himself had begun and as he himself had begun in a visible manner, and which institution is actually now existing "in the congregation of all the faithful, having the same faith,

believing the same doctrine, practicing the same religion, offering up the same sacrifice, receiving the same holy sacraments, and guided by one visible head, and for all times and for all men without any distinction of language, or race, or color, or condition, or position, or sex, or nationality," and called the Catholic Church.

1. Figures of the one visible Catholic Church from the Old Testament:

1) The one visible Ark of Noe, which saved only those, who were in it. (Gen. 6, 14.)

2) The Chosen People of God, who alone entered the promised land. (Gen. 22, 17.)

3) The visible temple of Jerusalem, built according to God's instructions. (2, Par. 3, 1.)

2. Figures of the visible Church in the New Testament:

1) The visible mustard seed, which grew to a large tree. (Mt. 13, 31.)

2) The fishing net, in which were both good and bad fishes, as there are both saints and sinners in the Catholic Church, for the Church is for sinners, who in the Church can be sanctified and made saints. (Mt. 13, 47.)

3) The one visible sheep-fold, wherein are gathered and fed with spiritual food men of all times, races and colors and are guarded against the wolves—teachers of false religions. (Jo. 10, 16.)

The true Church of Christ is, consequently, just as visible, as the government of the United States, whose visible headquarters are at Washington, D. C. The President represents it visibly to its citizens and to the whole world. The congressmen represent visibly at Washington their state and district. The visible governor of the state represents visibly the government to

every citizen of that state, and so on down to any and every officer and citizen, so that in the United States, where there are any civil officers and citizens, there the United States government is represented and is visible. Just so the true Church of Christ is visible. Its headquarters are at Rome, Italy. The Pope visibly represents her invisible head, Christ, and, consequently, visibly represents the whole visible Church to the whole world. The cardinals visibly represent their country, or district, at Rome. The bishops visibly represent her and the Pope and, consequently, Christ, in their dioceses to the public. The visible pastor in the visible parish visibly represents in his office the bishop, and through the bishop, the Pope, and through the Pope, Christ; and the faithful on earth are all visible members of this visible Church. Hence, no one has any excuse of not being able to know, or find, the true Church of Christ, for she is just as visible, as the United States government, and just as visible, as is a deck of cards and every card in it.

II. Since Jesus Christ founded the Church a visible society for visible men, he must have given her this threefold power, as is very clear from the Bible:

1. **THE TEACHING POWER,** which consists in the right and duty and authority to teach the divine revelations and the doctrine of Christ purely and unerringly to all men, at all times, in all places, without any distinction of condition, learning, race, or color. He did give her that power, saying: "To me is given all power in heaven and on earth; as the Father has sent me (fitted out with all this power), thus I send you (fitted out with all that same power); go, ye, therefore, teach all nations; teach them to observe all things, whatsoever I have commanded you, and (that

you may be able to carry out this command) I am with you, until the end of time, and (to make sure, that you will do it right) I will send you the Holy Spirit, who will teach you and remind you of all this." (Mt. 28, 18.) The history of the apostles shows, that they understood him to mean, just what his words implied; for they did carry out that command and through their lawful successors have been doing the same thing for nearly 1900 years and will continue to do so until the end of time.

2. **THE SACERDOTAL POWER,** which consists in the right and duty and authority 1) to offer up sacrifice, the principal act of religious worship, 2) to administer the seven sacraments, the means of grace and sanctification, 3) to bless and consecrate persons and things, 4) to reconcile sinful man to God, 5) to render men sinless and to sanctify them. This power Christ gave to his Church, saying: 1) For the offering up of sacrifice; "Do this in commemoration of me;" 2) for the administration of the sacraments; "Baptize them;" (Mt. 28, 19.) "Who sins you shall forgive, they are forgiven them;" (Jo. 20, 22.) 3) for blessing is also clearly expressed, because he gave them all power; (Mt. 28, 19; Mar. 16, 19.) and the Bible says: "Everything is sanctified by prayer and the Word of God."

3. **THE PASTORAL, SHEPHERD, GOVERNING POWER,** which consists in the same right and duty and authority, which a shepherd has over his flock: To rule, to guide, and to make laws, and to enforce them and to impose punishment for their transgressions. Christ himself surely had that power, and the Bible says, he gave all that same power to the apostles and through them to their lawful suc-

cessors; for all need the same guiding power in all places, in all times, in all conditions, for all races and colors. "He, who hears you, hears me," said Christ. (Lu. 10, 16.) Every human society has that right to make and enforce laws, why not the society of the Church of Christ? The apostles did make use of that power, and all their lawful successors have, do and will make use of it in the Catholic Church. Therefore, the Catholic Church is that perfect organization of Christ for the salvation of all men without distinction of race or color. All these offices Christ performed himself, while he was on earth; but he did not remain here visibly; he appointed visible men to take his place for him.

III. The visible head of the visible Church of Christ.

In every card-game there is a head-card, a leading card. Just so is there a head in the Catholic Church of Christ. Every well organized society must have a head. It is not otherwise with the society of the true Church of Christ.

OBJECTION SOLVED. "The head of the Church of Christ is Christ himself." That is Catholic doctrine exactly. Jesus Christ is the founder of the Catholic Church and he is the invisible head; but a visible society must have a visible head.

1. Did Christ appoint a visible head for his Church? What does the Bible say? It says, that Christ singled out Saint Peter from the other apostles and said to him: "Thou art Peter (and that is a rock), and upon this rock I will build **MY** Church, and the gates of hell shall not prevail against her." (Mt. 16, 16.) Can human language be plainer? Christ here builds his visible Church upon a visible, rational, living rock. He promises to this One Church (for he did not say

"churches") indestructibility. By the gates of hell are here meant all kinds of enemies, enemies from without and enemies from within, the bad ones of earth united with the powers of the devil, and these, says Christ, will not be able to destroy her.

2. Christ knew, that it was not sufficient to merely build his indestructible Church upon an indestructible rock. It needed also a head with full power. Hence, he said further to Saint Peter: "To thee I will give the keys of the kingdom of heaven; whatsoever thou shalt bind upon earth, shall be bound, also, in heaven, and whatsoever thou shalt loose upon earth, shall be loosed also in heaven." (Mt. 16, 19.) Could Jesus have used clearer words in making Saint Peter head of his Church? Any one, who has the keys, has full power. They are the emblem of power. Saint Peter received the keys to what? The keys to the merits of Christ's redemption, administered by the seven holy sacraments, which open to us the kingdom of heaven. It is futile to claim, that the apostles received all the same power from Christ and that they formed twelve sister churches; for Christ did not tell them to do so, neither does the Bible say so, that they were each made the head of a church, neither that they received the keys of the kingdom of heaven. Christ, consequently, made his Church not only indestructible, but, also, infallible at the same time, for her falling into error, which she would be liable to do, if she could, would be her destruction, and the gates of hell would then prevail against her.

3. After his resurrection Christ handed over to Saint Peter the supreme shepherd-ship of his flock, saying to him: "Dost thou love me?" "Yes, Lord, thou knowest, that I love thee." Jesus said: "Feed

my lambs, feed my sheep." (Jo. 21, 15.) By the lambs are here meant all the faithful members of the Church, good, bad and indifferent, represented by all the spot-cards in the card-deck, red, clean, bright and black; by the sheep are here meant the stronger ones, the better instructed ones, the other apostles, bishops and priests, represented in the card-deck by hearts. Jesus gave Peter charge over all, to feed all. With what? With spiritual food which are the seven holy sacraments, the holy sacrifice of the Mass and the Word of God and the teaching of the Bible and the teachings of His Church, for he said at another time: "Man does not live of bread alone, but of every word that procedeth from the mouth of God," for man is a double being and needs double food, corporal food for his body, spiritual food for his soul.

4. It is clear from the Bible, 1) that the other eleven apostles acknowledged Saint Peter their head; 2) that Saint Peter did act, as the head of the Church of Christ. With that time the Bible ends, and history begins to show, that Saint Peter established his headquarters at Rome, Italy, and that he and all his 263 successors in office, through an uninterrupted line, did there act, as the head of the true Church of Christ, and were so acknowledged, as the head of that true Church of Christ, just as all the Presidents of the United States from Washington to Taft have held the same office with the same power. Washington in his office still lives in Taft; thus Saint Peter still lives in his office in Pope Pius X.

Men have tried to disprove this great truth by many misconstructions of the Bible and by falsifications of the facts of history. But to no purpose. They have done so for the same reason, that "the fool says in his

heart, there is no God", and others say, "there is no devil, there is no hell."

5. The bishops are the successors of the other apostles in their office and are subject to the Pope. The priests are the successors of the seventy-two disciples, chosen by our Lord. Pope means father. He is the spiritual father, adviser and provider of spiritual food of all the faithful children of Christ. The bishop is the spiritual father for all those in his diocese. The priest is the spiritual father of the faithful, because he in the bishop's name, the bishop in the Pope's name, the Pope in Christ's name, and, consequently, the priest in Christ's name provides spiritual food for the people by preaching the Word of God, by teaching the doctrine of Christ's Church, by offering up the holy sacrifice of the Mass and by administering the holy sacraments. That is their humble title, "Father", and courtesy, politeness and good manners demand, that you should address them by that humble title, whether you believe in their office and administrations, or not. The priest, consequently, is in reality the ambassador, the minister of Christ, (not only the minister of the gospel), the delegate of Christ and representative of Christ, he who takes Christ's place on earth for us.

IV. Infallibility of Pope.

It would avail us little, to have a visible head of the Church on earth, if that head were liable to err, and through him the whole institution of the Church.

1. Christ also made provisions to prevent any such erring. He granted to Peter's supreme office, as the head of his Church, infallibility, and through him to all his lawful successors in the same office the same infallibility, when he said to him: "I have prayed for

thee, that thy faith may not fail, and thou confirm thy brethren." (Jo. 21, 17.) Christ's prayer is surely heard, and, consequently, to maintain, that any one of Peter's lawful successors in his office, as supreme, visible head of the true Church of Christ, failed, is to maintain, that Christ's prayer was not heard, or ceased to endure in its efficacy, and to maintain that, would be blasphemy.

2. Infallibility here does not mean, that the Pope, as man cannot err, or cannot believe, what is wrong; nor does it mean, that he cannot sin; he may sin and he goes to confession like other sinners. Both bad and ignorant men have misrepresented this doctrine, as has been misrepresented every other doctrine and practice of the Catholic Church; yet she has endured in spite of all those numberless misrepresentations, and that is a good sign for her.

3. Infallibility of the Pope means this: That the Holy Ghost does not permit the Pope to err in his supreme office, when he, under the following conditions, as 1) supreme Shepherd and Teacher and Guide and supreme Judge he 2) defines a doctrine concerning faith and morals, already laid down in the Bible or Tradition, to 3) be held by the whole Church, which is called speaking "ex cathedra." Consequently, the Pope is not infallible in any or all kinds of conversations, or preaching of a sermon, or in making rules and giving instructions or opinions on any subject, but only under those three conditions.

4. There is nothing mysterious, nothing farfetched, about this matter. It is only, what any prudent organizer of a new society would do: Establish a supreme court of last resort and last appeal. In the United States Government we have our United States Su-

preme Court, from which there is no appeal. That is precisely, what the Pope is, the supreme court of last appeal in the true Church of Christ, which Christ himself has established just so sure, as he has established the Church herself. Even in every card-game there is one supreme trump-card, and every little, though ever so insignificant, human society has a head, and yet, men will be so illogical, as to deny, that Christ gave, and the Holy Ghost maintains, a supreme head for the true Church of God.

V. Marks of the True Church.

We have thus far from the Bible seen, that Jesus Christ established his visible and indestructible Church upon the visible and indestructible rock of Peter and his office, which lives in his lawful successor, as such supreme visible head of his Church, and that Christ himself and the Holy Spirit unerringly guide that visible supreme head in his office. But this is not sufficient for us; for men may and do put forth false claims for their human organizations to be the true Church of Christ. What, then, are the infallible marks of recognition of the true Church, and what are her distinctive signs from all false ones, that have been, and may be, organized by men? Every card in the card-deck has its distinctive sign, by which it is infallibly recognized and distinguished from all other cards. Thus the true Church of Christ must have her distinctive signs. What are they? Reason and the Bible will clearly tell us, that the true Church of Christ must have for its marks: 1) unity, as God is one; 2) holiness, as God is holy; 3) catholicity, as God is the Father of all; 4) apostolicity, as Christ founded her upon the apostles with Peter at their head; in other words: the true Church of

Christ must be everything, that is comprised in her definition, (P. 240) and, vice versa, her definition must fully tell, what she is. She is, therefore, 1) one, 2) holy, 3) catholic, and 4) apostolic, four marks represented in the card-deck by the four suits.

1. The true Church of Christ must be one; for there is only "one God, one faith, one baptism," as the Bible says. The Catholic Church is one 1) in her Founder, Jesus Christ. She has no other founder. 2) She is one in her faith, believing the same divine revelations and the same authenticated traditions everywhere at all times by every one. 3) She is one in her sacrifice of the New Law, the Mass, throughout the whole world, consequently, one in her divine worship, which is eminently proper, because God is the same everywhere. 4) She is one in the administration of her seven holy sacraments just so, as Christ instituted them, and that is proper, too, for the needs of men for salvation are the same everywhere and at all times and for all classes, conditions, races and colors. Therefore, the Catholic Church is the true Church of Christ. This four-fold oneness is again represented by the four suits in the one card-deck.

2. The true Church of Christ must be holy. The Catholic Church is holy: 1) In her Founder, for Jesus Christ is infinite holiness itself; 2) In her doctrine, whose source, divine inspiration and divine guidance by the Holy Spirit, is holy, and, if observed and followed, will inevitably lead men to holiness in this world and to heaven above, where nothing unholy can enter; 3) The sacraments, her means of grace and sanctification, are holy beyond dispute; 4) She is holy in all of her members in heaven and in purgatory, and in many on earth, though we do not know them, and it

is not necessary for us to know. This four-fold holiness is, also, represented by the four suits in the card-deck. Consequently the Catholic Church is the true Church of Christ. Hence, it appears, that it is not impossible, nor even so very difficult, to become holy. You only need to earnestly will it. If you earnestly will it, you will constantly ask for God's powerful assistance, pray and frequently use the divinely constituted means, the holy sacraments, for obtaining it.

3. The true Church of Christ must be Catholic. The word "Catholic" here means universal. The Catholic Church is universal: 1) as to time; she has existed all the time uninterruptedly from the time, that Christ founded her on the rock of Peter, for she is for all times, and for all classes of men without the least distinction of nationality, language, race, or color, and she is the only Church, that makes no such distinctions. 2) She is universal as to place. She is spread over the whole globe and speaks all the 3,034 languages of men. She numbers over 300,000,000. There is not a nation, not a country, not an island, where there are no Catholics, and there is not a language, in which there are not Catholic prayers ascending daily to the throne of Almighty God. She is universal as to her doctrine. She always has, does now and always will teach all of the doctrines of Christ, not only what men like to hear, and all of the Bible and all of the authenticated traditions in all places, at all times, to all men without any distinction of classes, races, or color. 4) She is universal in the administration of all the seven sacraments of Christ, not only of some. This four-fold universality is again represented by the four suits of the card-deck. Consequently the Catholic Church is the true Church of Christ.

4. The true Church of Christ must be apostolic. The Catholic Church is apostolic. 1) She dates back from the very time of the apostles, with whom Christ founded her with Peter, as the head. There she had her beginning. 2) She is apostolic, because her doctrine in every particular agrees with the teachings of the apostles. There has been nothing added, nothing omitted. 3) She is apostolic, because all her authority is derived from the apostles in an unbroken line of succession of popes, bishops and priests. Every one of them can trace his ordination back to the apostles. Is anything grander than this on earth? Can any thing inspire greater confidence in the administrations of the Catholic priest? 4) She has the same sacrifice for her divine worship and the same seven holy sacraments, as the apostles had, who learned from their divine Master. Therefore, she is the true Church of Christ. This four-fold apostolicity is again represented by the four suits of the card-deck. It would seem impossible, that any one, knowing these beautiful representations of the playing cards, could misuse them.

VI. The object of the true Church of Christ is to save all men.

1. This purpose she fulfills through her ministers, Pope, bishops and priests on earth, and for that purpose Christ has given her the means: 1) saving doctrine; 2) the sacrifice for her divine worship and 3) the seven holy sacraments for the sanctification of immortal souls. She wants all to be saved. That is the reason, why she makes no distinction of race, nationality, class, or color. She wants all to be guided with absolute certainty. That is the reason, why Christ has

made her infallible in her supreme visible head on earth.

2. Does she always attain her object in saving men? Both yes and no. 1) Yes, with all those, who belong to her and who remain faithfully in her to the end of their lives and who do faithfully everything that she prescribes in faith and in morals and the means of grace and sacraments and prayer. 2) No: a) With those, who have never been baptized and, consequently, have never belonged to her; b) with those, who have been baptized, but who have apostatized from her, without having been reconciled to God again; c) with those, who belong to her externally, but who do not do her bidding, who do not observe the commandments of God and the precepts of the Church and who die in mortal sin. These three classes are represented by the black three of spades. Thus you perceive, that there is nothing indefinite, nothing vague, no guess-work in and about the Catholic Church.

OBJECTION SOLVED: "The Catholic Church has bad people among her members. Therefore, she cannot be the true Church of Christ." This is no argument against the Catholic Church; for the Church is for sinners. If all were saints, there would be no need of a Church. All are to go through the Church and thus become saints. She is likened to a fishnet, which contained both good and bad fishes, and to a harvest-field, wherein were good grain and cockle-weed at the same time. The Lord said, both should stay together until the time of harvest. Harvest time for souls is the particular judgment for each one and the general judgment for all, where God himself will do the separating.

II. "Communion of Saints."

The communion of saints means, that

1. the Catholic Church has members a) in heaven, the saints, called the "Church triumphant"; b) in purgatory, called the "suffering Church"; c) on earth called the "Church militant", for we are all still fighting against evil and for good. The communion of saints in the Catholic Church, consequently, signifies, that all those members can and do and should assist one another by their prayers and good works and all mutually help each other, just as all the cards of the card-deck in a game help each other. The Church triumphant is represented by the diamonds; the Church suffering, purgatory, is represented by clubs; the Church militant, still digging, fighting, working to bury sin and dig up virtue, by spades, and all three are united by love, represented by hearts. Behold, the beautiful significations and appropriate representations of the cards in a card-deck.

Is there any thing mysterious, foolish, unreasonable, about this doctrine on the communion of Saint? Nothing is more natural; nothing more charitable. Surely no one can object to it in any way. It does not mean, that Catholics adore saints, nor images, nor the Blessed Virgin Mary. It means only, that Catholics pray for one another on earth and ask the angels and saints in heaven to present their petitions to Jesus Christ as his special friends, and that both they and we ask God's mercy for the suffering souls in purgatory. Do we not do such things on earth in all other things? A man wants an appointive office. He gets an influential friend of his and of the President to go to ask it and to present his petition to the President for him. That is precisely, what our communion of saints means, get-

ting someone, who is nearer and dearer to Christ to present our petitions to him. Why is it called communion of "saints"? Because some of them are saints and all others want to become saints. Is that foolish? Can any thing be grander, more consoling? If we can and do exercise charity in this life by praying for one another, why cut off that bond of charity by death, when after death that bond should become stronger and closer, because more spiritual?

III. Purgatory.

What is purgatory? Purgatory is a place, or condition, in the other world, a middle state between heaven and hell, where some souls go to suffer for a time, to be purified of the remnants of sin or punishment due to sin, before they can enter heaven.

1. What does the Bible say on purgatory? 1) "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." (II. Mac. 12, 46.) a) Nothing defiled can enter heaven. Consequently, those, who are in heaven, do not need our prayer. b) Out of hell there is no redemption. Consequently, our prayer can do the damned no good. c) There, consequently, is, there must be, another place in the other world, where faults and debts for sin less grievous than mortal sin, can be expiated, and that place is, what we call purgatory. 2) Jesus knew, that the Jews offered prayers and sacrifices for the dead. Did he tell them, it was wrong? On the contrary, he speaks of some sins, that are not forgiven in this world, nor in the next. Consequently, there must be some sins, or debts for sin, that may be suffered for in the next world, before heaven can be entered, and that place, where that suffering takes place, is precisely,

what we call purgatory. 3) Saint Paul asked Timothy to pray for a good friend of his who had died. Why this, if there were no purgatory? Now, what holy Scripture in the Old Testament tells us to do, and what Christ and Saint Paul teach us, that we do, when we pray and offer up the holy sacrifice of the Mass and perform other good works for our departed dead. Consequently, the Bible plainly teaches, that there is a purgatory.

2. Reason itself perceives a purgatory. You know, you feel yourself, that you are not worthy to come into God's holy presence, as you are now in your sinful state, even at your best. Now, your loved ones dead were persons like yourself. They had their little faults at their best and possibly died with them; perhaps, with many imperfections on their soul. They cannot enter heaven, and, if their faults were not grievous wilful transgressions against the law of God, they were not mortal sins and did, consequently, not deprive them of the sanctifying grace of God and did not, therefore, deserve the everlasting punishment of hell; yet, they must be cleansed somewhere, before they can enter heaven. That cleansing place, or condition in the other world, is purgatory.

3. No doctrine of the Catholic Church is more natural and consoling. If there were no other reason, why the Catholic Church is the only true Church of Christ, than this one, that she teaches and believes in a purgatory, it alone ought to be sufficient. Death is sad at its best. How terribly sad to think, we could not help those after their death, whom we loved in this life, and who loved us, and to make yourself believe, that they are gone straight to heaven and to have a sermon preached over them that places them among

the angels and saints, does not answer the requirements of the human heart.

4. How can we help the souls in purgatory? By all kinds of prayers, by all kinds of good works of mercy and works of charity, almsdeeds, the holy sacrifice of the Mass and by offering up the worthy reception of the holy sacraments and holy communion for them.

5. Do they need our help? No one is more in need of it; for they cannot help themselves, for for them the time of grace is over and the time of suffering has begun, and if those, for whom you offer up prayers and good works, do not need them, God will attribute them to others, who do need them, and they will surely intercede for you before God's throne, so that, perhaps, you may escape purgatory.

6. Do they wish our help? They cry to us continually in the words of holy Scripture: "Have pity on me, have pity on me, at least you, my friends." (Job 19, 21.)

7. If you could open the lid of purgatory, you would, perhaps, find there your own father, mother, brother, sister, wife, husband, son, brother, friend. Consequently, reason and the Bible clearly teach, that there is a purgatory, and the human heart, God's own creation, demands it. Do you believe it all? If so, you are in so far a Catholic.

IV. Veneration of Angels and Saints.

What does the veneration of angels and saints mean? It means,

1. That we honor and venerate and respect the angels and saints in heaven on account of their sanctity and as God's friends, who are secured in glory, and

that we in turn obtain their intercessions for us. What does the Bible say about this doctrine and practice? 1) Josue venerated the angel, who appeared to him. (Jos. 5, 15.) 2) The sons of the prophets did the same thing before Eliseus. (IV. Kgs. 2, 15.) 3) How greatly God himself honored Mary, his Mother has been amply demonstrated. (P. 195-210.)

2. There is nothing mysterious about it; nothing is more natural. We do the same thing with persons, worthy of honor and respect on earth; why not for those in heaven? The idea, that all ties of friendship and charity, veneration and respect, are cut off with cruel death, cannot come from a good spirit, but must come from him, who tried to cast God out of heaven and to build his throne above the stars, but who did not succeed.

3. How can we venerate the angels and saints in a proper manner? By asking them to pray for us before the throne of God. For what? For all things that are needful and useful to pray for.

4. What about relics of saints? Nothing mysterious about that. People do the same thing with relics, photographs, keepsakes of those of their loved ones and great ones on earth. Why should all such affections and signs of endearments be cut off by cruel death? There is absolutely no reason for it, excepting, that it is the devil's doctrine, who is jealous of the saints. (P. 72.)

5. **OBJECTION SOLVED.** "The angels and saints are not omniscient and, consequently, do not know of our petitions to them." God is omniscient, and we surely may trust him for informing them, and our guardian angel is with us, and it is his business to bring our prayers to the throne of God.

6. "Why not pray to God directly." You surely can, may and should, but it is a sign of humility, and humility is the foundation of all virtue, to ask those, whose prayer may avail more with God, than your own, to present it through them. Hence, you perceive, there is nothing vague, nothing unnatural, nothing foolish, nothing but what is founded on right reason and the Bible in all the teachings and practices of the Catholic Church. It is all in the Bible. Do you believe it all? If so, then you are in so far a Catholic.

CHAPTER III.

The Tenth Article of the Apostle's Creed: "Forgiveness of Sin." Sin. Forgiveness of Sin. Indulgences.

In the card-deck sin is represented by the black spade-card, for sin blackens the soul. It does so for high and low, for all races and colors alike; that is the meaning of the king, queen and jack of spades.

I. What is Sin?

1. Sin is any wilful transgression of the Law of God. In order to commit sin, consequently, three things are necessary: 1) There must be a law. The voice of conscience is God's natural law. Where there is no law, there can be no sin; 2) we must know of that law; 3) we must transgress that law wilfully. This transgression may take place a) by thoughts, b) desires, c) wishes, d) intentions, e) imaginations, f) words, and, also, g) by silence, where duty demands us to speak, h) by deeds, and i) omissions of good deeds, which the law demands of us.

2. Sins are distinguished as 1) original, 2) actual, which again is divided into a) mortal and b) venial sin.

1) Original sin is the sin committed by Adam and Eve in paradise and in which we are conceived and born. (P. 182.)

2) Mortal sin is such a grievous wilful transgression of the Law of God, that it deprives us of the spiritual life, of the sanctifying grace of God, deserves eternal damnation and will be so punished in hell for all eternity, if not confessed and repented of and forgiven in this life. Mortal sins are not all equally grievous. Some are more malicious, than others, as reason can readily perceive.

How are mortal sins forgiven? a) By a perfect act of contrition, with which the intention of going to confession at the first opportunity must be joined, and b) by confession with all the necessary requirements therefor. (P. 331.)

3) Venial sin is not a small offence against God, for there is no offence against God, that is small; but it is a less grievous offence against God, than a mortal sin. It is called venial, because forgiveness of it can be more easily obtained than of mortal sin.

How are venial sins forgiven? a) In this life by all kinds of prayers, good works, acts of contrition, patient sufferings, but the surest way is by a good confession; b) in the other life in purgatory by suffering and by the prayers and good works of the angels in heaven and by the prayers and good works and the sacraments and the sacrifice of the Mass offered up by the Church militant on earth. (P. 254.)

3. Mortal sin delivers us over into the power of the devil, and, if we die in it, sends us to hell. But there

is always something, that precedes mortal sin. It is as a rule, not a mortal sin, that is committed first. It is generally venial sin, opening the way to mortal sin. Consequently, appears the importance of avoiding venial sin and of not making light of any faults. "He, who spurns little things, will fall little by little." (Eccl. 19,1.) No one at once becomes a great criminal, blasphemer, sinner. We begin with little things and end with big ones. Hence, avoid venial sin and then you will not fall into mortal sin.

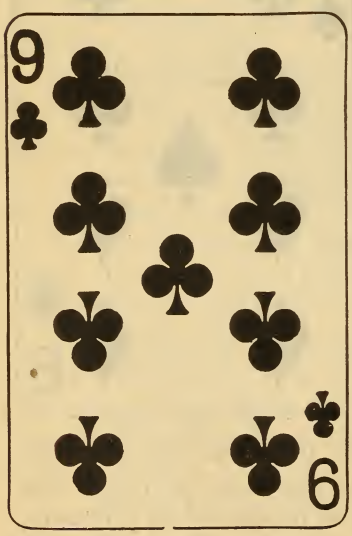
4. Two kinds of mortal sins deserve a special mention on account of their heinousness: a) The seven capital sins: 1) pride, 2) covetousness, 3) lust, 4) anger, 5) gluttony, 6) envy, 7) sloth. They are so called, because many other sins flow from them as their fountain source. They are represented by the seven of spades, because they bring death to the soul and by the seven of clubs because they deserve everlasting punishment.

b) The nine sins committed by others by the co-operation of others: 1) To advise sin; 2) to command sin; 3) to consent to the sin of another; 4) to excite others to sin; 5) to praise the sin of another; 6) to conceal the sin of another, when duty calls for its report to the proper authority; 7) for superiors not to punish sin in inferiors;

8) to help sinning; 9) to defend the sins of others. They are represented by the nine of spades, because they spiritually blacken the soul; by the nine of clubs, because they will be severely dealt with by the Omniscient Judge.

II. Indulgences.

Christ has left the power to forgive sin to his Church. During his life-time on earth Christ himself preached and taught and performed miracles and drove out devils and offered up the holy sacrifice of the Mass at his Last Supper and distributed holy communion and forgave sins and all punishment due to sin. But it is clear from the Bible, that he gave the power to do all this to his apostles, and through them to all their lawful successors in office, to perform all those offices to the end of time, for he knew that all men at all times and places would be in need of all those ministrations. Consequently, he must have left, also, the power to forgive sin, which he did, saying: "Whose sins, you shall forgive, they are forgiven."



2. We must distinguish between forgiveness of sin and the guilt of sin and of the punishment due to sin, after the sin itself has been forgiven. Eternal punishment is always forgiven with mortal sin, which deserves eternal punishment; but not always all of the

temporal punishment due to mortal sin, after it has been forgiven, nor the temporal punishment due to venial sin, after it has been forgiven. Forgiveness of the punishment due to sin cannot be thought of, until the sin, as to its guilt, has been forgiven. Those remnants of punishments, due to sin, may be forgiven by the same means, as venial sin is forgiven, and by

3. Indulgences. What are they? Indulgence is 1) not a permission to commit sin; there is no such thing in the Catholic Church; there never was and never will be; 2) it is not a license to commit sin: there is no such thing in the Catholic Church; 3) it is not buying the right to sin; there can be no such thing; 4) it is not buying the forgiveness of sin, nor 5) the punishment due to sin; 6) it is not the way past hell into purgatory; 7) one hundred days indulgence does not mean one hundred days of sin. There is no such thing. Indulgence does mean the remission of a part or of all the punishment due to sin, after the sin itself has been forgiven. The Catholic Church does not sell such remission of punishment. Can she grant it? What does the Bible say? Jesus said to Saint Peter, his visible head of his visible Church on earth, and through him to all his lawful successors in office: "To thee I will give the keys of the kingdom of heaven: Whatsoever thou shalt loose upon earth, shall be loosed, also, in heaven." (Mt. 16, 19.) Christ made no exception of any kind. To let some one into heaven by the keys, it is frequently necessary for Saint Peter and his successors in office to forgive not only sin, but, also, the punishment due to sin, after the sin itself has been forgiven. When Jesus later on gave that same power to the other apostles, he was simply ordaining them, because he was then still the visible head of his

Church, just as he himself granted not only forgiveness of sin, but, also, indulgence of the punishment, due to sin to the penitent thief, because he was then still visible on earth.

4. How are indulgences obtained, or for what does the Church grant them? For all those same things, by which venial sin may be forgiven. The Church may prescribe any good work or any prayer for obtaining indulgences, and the conditions therefor must be faithfully fulfilled.

5. Indulgences are of two kinds: 1) plenary, full forgiveness of all the punishments due to sin; 2) partial, only a shortening of the time, or a decreasing of the severity of the punishment still due to sin, after the sin has been forgiven.

6. There is nothing mysterious about this belief and doctrine. It is clearly founded on the Bible and reason. The very same thing is done every day in our civil and criminal courts. Judges will release punishment, all or in part, upon the good behavior and other good works and conditions, and that is nothing else than granting indulgence. Prisoners get time to their credit for good behavior. That is indulgence. Even in many games of cards you can have an allowance made, indulgence granted, for what you do, and the same thing should not exist in the religion and Church of Jesus Christ! How unreasonable. Christ's leaving the power of granting indulgences to his Church, also, teaches us the absolute completeness in his Church of every thing that is necessary for preparing souls to go to heaven, just as Christ did it and wills it. Do you believe it all? If so, you are in so far a Catholic.

CHAPTER IV.

The Eleventh Article of the Apostle's Creed: "Resurrection of the Body."

This article teaches, and by it we profess our faith in this truth, that at the consummation of the world our soul will be reunited to our body. What does the Bible say about it? It says that all men must die and that all will rise again. Man consists of a body and of a soul. The spade-card represents both sin and death. The king, queen, and jack of spades signify, that sin will bring its punishment of death upon all, high and low, without any distinction of person, class, condition, race, or color.

I. Death.

1. What is death? Death is the separation of the soul from the body. The body goes back to earth; the soul goes to eternity. But death is more: 1) It is a separation from all, that you hold dear: from your home, your property, your money, your business, your family, your friends, from all, whom you loved and who loved you; 2) from all, with whom you sinned, and from all, to whom you ought to be thankful; 3) from God's mercy and 4) from time of repentance for your sins. 5) It is a long and lasting farewell. There are many sad farewells in this life; but they are nothing like death. Death gives you no assurance of a happy meeting again. 6) Death will be the beginning of all rottenness; you will become a loathsome object to every one even to those, who loved you in this life. They will seek to get rid of you quickly and they will feel relieved, when you are buried. You will soon be forgotten. In time your whole body will decay and fall into dust, so that not a particle of it can be seen.

2. There are three kinds of deaths. Man dies either in innocence after baptism, or as a repentant and forgiven sinner, or in mortal sin. Live so now in the true faith and religion and Church of God, that your death may be a happy one. The frequent thought of death, judgment, hell and heaven, will help you to prepare for a good death. "Think of the four last things and you will not sin," says the Bible. (P. 219.)

II. Resurrection of the Body.

1. What does the Bible say about it? 1) "I know, that my Redeemer liveth, and that I will arise again on the last day." (Job 19, 25.) 2) "The King of this world will awaken us to eternal life at the resurrection." (II. Mac. 7, 9.) 3) Jesus himself said: "Who believes in the Son, him shall I awaken on the last day." (Jo. 6, 38.)

2. What does reason say? It tells us that the justice of God demands, that the whole man, both the body and the soul of the just, shall be rewarded in heaven, or the whole man, the body and the soul of the reprobate, shall be punished in hell; for both have participated in both good and bad works. Consequently, because God is infinitely just, there will be a resurrection of all, both good and bad, and, consequently, all will arise in the same bodies, which they had on earth. The bodies of the just will be glorified; the bodies of the reprobate will, also, be transformed, but not for glory, but for punishment. As plain and sweet a truth as that of the resurrection of the body is, there have been and still are men, who deny it; but they do so for the same reason, that "the fool says in his heart, there is no God," because their lives are such, that they have just reason to believe, they will not rise gloriously.

What a happy meeting the resurrection will be for the good, to meet again their own bodies, their closest, dearest, lifetime friend. But what a sad meeting, too, for the reprobate. Let us so live now, that our resurrection may be a glorious one. It is all in the Bible. Do you believe it all? If so, you are in so far a Catholic.

CHAPTER V.

The Twelfth Article of the Apostle's Creed: "And life everlasting. Amen." Heaven. Hell.

This article teaches us, and we profess our faith in that great truth, that after this earthly life, there will be another life, which will last forever. That eternal life will be of two kinds: 1) either a happy one in heaven, or 2) an unhappy one in hell.

I. Heaven.

What is heaven? Heaven is a place, where God dwells in his glory, visible to all the angels and saints, and where the angels and saints enjoy unchanging bliss and happiness forever, free from all suffering, dangers, trials, tribulations, sadness, disappointments and sin. The joys of heaven are so great, that no tongue can tell, nor pen describe them. If we could fully understand the great mercy and goodness of God in redeeming us, we could understand heaven; for he died, that we might obtain heaven, and he left us the means for obtaining it in his holy Catholic Church, as we have amply seen. Look frequently up to and beyond the starry heavens, where heaven is, and awaken a holy longing for it and make a firm resolution to avoid the one only thing, sin, that excludes man from heaven.

It is easy to believe in heaven. Many find it not so easy to believe in

II. The other place in eternity, namely, hell.

1. What is hell? Hell is that place of eternal torment, which God has created for the punishment of the rebellious angels and of the unregenerated sinners among men. Men have tried to deny the existence of hell. They do so for the same reason, that they deny the existence of the devil and the immortality of the soul and the resurrection of the body and the existence of God, and they do so for the same reasons that "the fool says in his heart, there is no God," because they have good reason to wish, there were no hell. But there is a hell just as sure, as there is a God and a heaven; for the same infallible source of proof, divine revelation, as recorded in the Bible, and the same infallible teaching Church, tell us so. Others say: "God is too good, too merciful, to keep a place of everlasting punishment for man." Hell is not against God's goodness, nor mercy, but it is in perfect harmony with those attributes of God. (P. 107-118.) What does the Bible say?

2. 1) "The smoke of their torments shall arise forever and ever." (Apoc. 14, 11.) That is hell. 2) The reprobate, after they shall have received their sentence on the last judgment day, "shall go into everlasting torments." (Mt. 25, 46.) That is hell. 3) "It is better to enter heaven a cripple, than to go into everlasting fire in hell." (Mar. 9, 44.) There surely is a hell.

3. Who goes there? All, who die in mortal sin. Think over the many sins committed against the ten commandments of God and the six precepts of the

Church and against the voice of conscience and try to figure out, if you can, how many millions of people take continually chances of incurring the everlasting punishment of hell.

4. There are six stations on the road to hell, represented to us by the six of spades; 1) Carelessness. Be careless in the exercise of your religious duties and you will get there. 2) Occasions of sin. Do not avoid them and you will get there. 3) Bad habit. Persevere in sin and you will get there. 4) Postponement of repentance and conversion and acceptance of the true faith, the true religion, the true Church, will land you there. 5) Unbelief. Continue to harden your heart against God's truths and you will get there. 6) Despair. After you have had the misfortune to fall into sin, do not repent, nor confess them, and you will be sure to get to hell.

5. No one goes to hell except through his own fault. Out of hell there is no redemption.

6. The torments of hell will never get less. You will never get used to them.

7. The hellish company there will not make it any easier, only all the worse.

8. What do they do there? Suffering most excruciating pain of all the senses and agony and remorse of the soul, memory and conscience, cursing themselves and all others, the angels and saints and God. Oh! what a horrid thought, that there is danger for us to get there. Oh! Let us so live that we will never be in hell.

CONCLUSION OF DIVISION I OF PART III.

You have now clearly had explained to you all of the teachings of the Catholic Church on her tenets of faith.

You have seen, that every one is strictly from the Bible, and that there is nothing vague, nothing unplain, no guess-work about her teaching. She is, what God wills her to be. She has all the means of grace, of forgiveness of sin and of remission of punishment, due to sin. She is the most perfect system of any thing on earth. She is for every one. She makes no distinction of persons, class, race, or color. You surely have come to the inevitable conclusion, that she is the safest Church for you to belong to, in order to be saved. You surely agree with her in 99 things, if not in all. Do you want to stay out of her on account of that one thing, that you may and likely do not understand? Surely, that cannot be. If you do not belong to her, go to the nearest priest and receive further instruction and information and be baptized and experience, how happy you will be to feel the absolute security of being in the right Church. It is to no purpose to tell us, that we Catholics are too exclusive, excluding all other churches from belonging to the true Church of Christ. It is not the Catholics that are exclusive: it is the Bible; it is God; for the Bible clearly teaches, and that is the reason why the Catholic Church does the same, that Jesus Christ founded only one Church and that that one Church is the Catholic Church, for she has no other founder, than Jesus Christ.

PART FOUR.

SECTION I.

Christian Hope.

The one of diamonds (ace), represents faith; the two of diamonds represents hope; as the two of diamonds presupposes the one of diamonds, just so hope presupposes faith. Faith is the groundwork on the road to heaven. Hope is that, which makes that road walkable. Hence, appears the necessity of having a thorough understanding of hope. What is hope? Hope is expecting something good with confidence, what someone has promised us and because he has promised it, just as faith is holding true something, what someone has said and because he has said it. Men's promises do not give us absolute assurance; for they may deceive, change their mind, or may be unable to keep their promises; nor is there question here about human hope, but of religious, christian hope, that hope, by which we firmly, perseveringly and longingly expect from God eternal salvation and all the means, necessary and useful to obtain it, because he has promised all that to us and because he both can and will keep his promises. He can do so, because he is almighty; he wills to do so, because he is all-good, and all-faithful, and because his own divine Son, our Savior, Jesus Christ has merited it all for us by his redemption, and because the Holy Spirit asks it for us. (Rom. 8, 26.) This kind of hope is that divine virtue, which God, like faith, infuses into the human soul in

and by the holy sacrament of baptism, and which we, after we have obtained the use of reason, must nourish by prayer, good works, the sacrifice of the Mass and the sacraments, for it is there a plant, just like faith. (P. 177.) Consequently, the three divine persons have their equal share in the divine virtue of hope, as they have in faith, which the Father has published, the Son taught and which the Holy Ghost preserves.

But, as faith is no true faith, if we do not rejoice in it and do not seek to shape our lives according to it and by prayer, good works, sacrifice and the sacraments seek to obtain the graces necessary to do so, just so is our hope no true hope, if we do not rejoice in God's promises and in the expectation of their fulfillment and seek by the same means, as those for faith, to make ourselves worthy of those promises. Consequently, hope without our own co-operation does not deserve the name, but is presumption. As in cards, the player must do his part even with the best hand, just so it is with the affairs of our salvation: we must do our part, although God has already amply done his part.

2. What must we hope? In cards a fragment of the one (ace) would be of little use; just so will that faith, which believes only some things of what God has revealed and what he proposes to us through his holy Catholic Church to be believed, helps but little to salvation; for it will not be the true Catholic faith. A piece of the two-spot in cards will be of little use: just so will that hope be a poor hope, which does not hope all, what God has promised.

1) There are only two spots on the two of diamonds. That means, that we must not hope more, nor less, than what God has promised. The two of dia-

monds has two spots. They represent the two great things, which God has promised us, and, consequently, the two things, that we must hope for. He has promised us

a) eternal life. All through the Bible God has promised only eternal life, eternal happiness, never-ending joys, never-fading glory in heaven, not temporal blessings, not worldly honors, not earthly prosperity, nor wealth in this life. Consequently, those sin against hope and have not the true christian hope necessary for salvation, 1) who, although they know, that God has promised eternal salvation as a reward for fidelity to him, nevertheless, are so much taken up with the affairs of this world, business, pleasures, laziness, that they pay no attention to it; 2) who treat the affair of hope of eternal salvation as of secondary importance; but seek, as of primary importance, the affairs of business, pleasure, comfort, honors, popularity and success in this life, and to obtain those things in this life, they try to make an external show of being good.

b) As to faith God wants us to believe all without any exception, what he has revealed, and does not want us to guess at what that all is, but has it taught to us by his infallible Church, just so God does not expect us to have hope only for eternal life, but, also, for the means to obtain it, which means he has, also, left us, and which are 1) the holy sacraments, 2) the observance of the commandments of God and the precepts of his Church, 3) the confession of and penance for sins committed. All through the Bible this truth, is, also, laid down very clearly.

2) Two kinds of people sin against true hope: a) Those who have only their own sinfulness before them all the time and look only at their unworthiness and

leave out God's grace and mercy, because that is despondency, a faint-heartedness, which is displeasing to God. It is good for us to have our sins before us for the purpose of repenting of them and confessing them and doing penance for them; but, when this is done, do your duty and God will do the rest. b) The other class is exactly the opposite: they look solely to God's grace, goodness and mercy and expect to be saved without their own co-operation with God's grace. That is a foolish presumption of salvation. God has placed the means of salvation at the disposal and within the reach of every man, and it is for each one to make use of them. They are found in the Catholic Church, where God has placed them. Though presumption, over-confidence, over-hope, and diffidence, under-confidence, under-hope, are the two great mistakes against christian hope, it does not follow, that we are not to hope with a certain amount of holy fear; for no one is absolutely certain of salvation. This truth is very clear from the Bible in many instances. Those, who claim and pretend to be absolutely certain of being in the state of holiness and of being saved, only delude themselves and are ensnared by the devil through such false, unfounded security, for the Bible says, "work out your salvation with fear and trembling." (P. 337.)

3) We not only may but should hope for everything, that is not alone absolutely necessary, but, also, serviceable and useful for salvation. Man is a pilgrim on earth. For a successful journey one needs some money, clothes and provisions. But, if one took along so much, that he would be loaded down with it, it would become a hindrance, instead of a help. Just so it is with the journey into heaven. Good health, cloth-

ing, food, habitation, some money and some worldly goods properly used may be very serviceable on the way through life into heaven. Consequently, we have a right to, also, hope for these things from Almighty God, after we have done our reasonable share to obtain and preserve them. Consequently, the true christian hope is from God and rests in God, just as the true christian faith is from God and rests in God.

3. Why must we hope? Because it is absolutely necessary for salvation. Without hope no one will do any thing to obtain it, and, consequently, will not obtain it. Hope is necessary even for success in this life, both private and public. Where there is no hope, nothing will be begun, nothing attempted, nothing accomplished. Life is so full of sorrows. Hope of relief from, and hope of reward for, them in heaven, if we bear them with patience, as a gift from the hand of God, is the only thing, that makes them bearable.

4. In the states of California and Florida in the United States of America are fruit trees which bear different kind of delicious fruit, for instance, oranges, lemons, plums, apricots, peaches. That is a great figure of the true christian hope. It bears different kinds of spiritual fruit: 1) Christian hope increases and strengthens faith; for what one firmly hopes, one loves to believe. 2) It inflames love for God; for, if one firmly trusts to obtain from God eternal salvation and all the means to obtain it and from God's mercy hopes for the forgiveness of sin in the holy sacrament of penance, as it is had in the Catholic Church, then true love for God, for his holy religion and for his holy Church and for her sacraments and for her ministers, will burn ardently in his soul. 3) True christian hope purifies and multiplies true love for our fellowman,

without any distinction of race or color, considering all, as God's own creatures, created according to his own image and likeness, and hopes and works for eternal salvation for each and all without any distinction of race or color or position. Consequently, he will seek to keep others, also, without distinction of race or color out of sin. 4) Christian hope makes men strong against sin. The truly hopeful a) easily overcome pride, for they realize, that without God they are nothing and have nothing, but that all good comes from God; b) they easily overcome avarice; for they do not place all their hope in worldly things, but long for heavenly goods; c) they are more secure against impurities, for they will not exchange eternal happiness for a moment of sinful lust; d) they are more secure against jealousy, anger and hatred against their fellowman, because hope teaches them to look upon all without distinction of race or color for God's sake and that the more easily they forgive others, the more easily will God forgive them their sins. 5) It facilitates good thoughts and good works of religion and charity; for it tells them, that a great reward awaits them in heaven. 6) The most precious fruit of the true christian hope is perfect trust in God at the hour of death. This is the greatest consolation in our last hour. We will all have to pass through it. Consequently, it is of the utmost importance, that we obtain true hope and nourish it during our good and happy days, in order to make sure of having it, when we most need it. Hope will teach us to accept death wilfully from the hand of God; to look upon it as our transition from this miserable life to a better world, as the end of our weary, earthly journey. Practice in cards makes a good player; just so it is with hope.

5. From all the foregoing it is clear, that we often ought to excite ourselves to an act of hope in our mind and heart. Our exercise in it will make our hope stronger, and it cannot be too strong. It will preserve us against over-confidence and under-confidence. It will increase all its precious fruits. We ought to do so, when we come to the use of reason and when we are tempted to sin; when some calamity or sadness befalls us; when we are about to go to confession and holy communion and when we come into danger of death.

6. How can we make an act of hope? 1) By all kinds of prayers, of which the Lord's prayer is the most familiar, easiest and best, for it includes any thing and everything, for which any one may pray to God and which any one may desire from God, everything for this life and everything for the next. All the seven petitions in the Lord's prayer are acts of hope. 2) It is of importance, that we frequently exercise ourselves in such brief prayers, as these: "Lord, help me! God, have mercy on me! Jesus, do not forsake me!" 3) By actions, as, for instance, folding the hands, kneeling down, looking longfully up to heaven, or at a sacred picture or statue. The Catholic Church teaches all this concerning the sweet virtue of hope. It is all founded on the Bible. Do you believe it all and hope for it all? If so, then you are in so far a Catholic.

SECTION II.

CHAPTER I.

Christian Charity.

The one (ace) of diamonds represents faith. The two of diamonds represents hope. As the two of diamonds presupposes the one, just so hope presupposes

faith. The three of diamonds represents charity. As the three of diamonds presupposes the one and the two of diamonds, just so charity presupposes faith and hope, and yet charity is the greatest of the three. Great is faith, for it is the ground-work on the road to heaven. Great is hope, for it makes that road walkable. Greater, however, than faith and hope is charity; for it marks the road by many guide-boards, so that no one need miss it. Hence, appears the necessity of charity for salvation. Faith and hope are only for this world. Beyond the grave there is neither faith, nor hope, for faith after death turns into knowledge, and hope into fruition. Charity, however, lasts for all eternity. Hence, appears the importance of a thorough instruction on charity.

Division 1. Love of God.

1. What is christian, religious charity? A Jewish doctor of the law asked Jesus: "What is the greatest commandment of the law?" Jesus answered: "Thou shalt love the Lord, thy God, with thy whole heart, with thy whole soul and with thy whole mind and with all thy power. This is the greatest and the first commandment; but the other is like to this one: Thou shalt love thy neighbor, as thyself. On these two commandments depends the whole law." (Mc. 12, 31.) Under pain of eternal damnation God leaves us no choice to have true faith, or none: just so he leaves us no choice to love him and our fellowman, or not. He commands us to do so. Love is of different kinds: 1) Natural love, which parents feel for their children; natural sympathy for the weak, sick, suffering and poor; 2) Selfish love; if one loves others, because he may obtain gain or benefits from them; for instance, a

business man may love a customer for the sake of personal gain; 3) Carnal, impure, love does not deserve the name; for that is simply lust, not love; 4) True christian charity, christian love, is that divine virtue freely infused, like faith and hope, into the soul in baptism, and by which we love a) God above all, as the highest good for his own sake, and b) our neighbor, as c) ourselves for God's sake.

2. How can you exercise this love for God? 1) By learning to know him according to your understanding, as has been explained in Part III; 2) by earnestly wishing to do his holy will. For all this it is not necessary to have great learning. All you need, is a good and willing heart. God's powerful grace will do the rest. He has already given you the beginning of his holy love in the holy sacrament of baptism, or will do so, when you receive baptism.

3. Why should we love God? Purely on account of himself, his own nature and wonderful attributes. That is the perfect love. Imperfect is our love, if we love God on account of the reward, which he will give us for our fidelity to him, or on account of benefits, which he has already bestowed upon us.

4. We are obliged to make acts of love of God, just as we are obliged to make acts of faith and hope: 1) when we come to the use of reason; 2) when we are in danger of committing a great sin; 3) when we are about to receive a holy sacrament; 4) when we come into danger of death; 5) frequently in life, every day, yes, frequently in the day. It is easy to say: "Oh, my God, I love thee above all;" "Jesus, let me love thee;" "Jesus, I want to love thee."

5. Our faith may increase, may, also, become less, or may be lost entirely. Our hope may become firmer,

may, also, become less, or may be lost entirely. Likewise our love for God may become stronger, or, also, weaker, or may be lost entirely. a) How can we increase it? 1) Just as faith and hope, by prayers of all kinds. "Ask and you shall receive," said our blessed Lord; 2) by the frequent, devout, worthy, reception of the holy sacraments of penance and the Eucharist; 3) by the practice of good, religious and charitable works of all kinds. b) How can we diminish it? 1) By neglect of prayers, of the reception of the sacraments and by not doing any good works of religion and charity; 2) by venial sin; 3) mortal sin extinguishes it entirely and it can be regained only by perfect contrition, confession and absolution and penance. Hence, avoid mortal sin, for it cuts you off from the grace and friendship and love of God, which you need for eternal salvation.

Division 2. Love of our Neighbor.

1. True christian love for our fellowman is of equal importance with the love of God. All men without any distinction of nationality, language, race, or color are God's own creatures, created according to God's own image and likeness, and possess an immortal soul of equal value to that of any one and are, consequently, of equal importance before God; and any one, who considers one race of less importance in this sense, than any other, has neither the love of God, nor the love for his fellowman in his heart and is, consequently, devoid of that absolutely necessary virtue for attaining heaven.

2. This does not mean, however, that all are to be loved in the same degree. 1) The love of parents, husbands and wives, children, brothers and sisters,

comes first; 2) next in order come near relatives; 3) widows, orphans, destitute, poor, sick, suffering and sorrowing, and who are despised on account of their race, or color; 4) our spiritual superiors, as, pastors and teachers.

3. How are we to increase this love for our fellowman? 1) By not doing him any injury a) in his soul, by causing him to sin; b) by not injuring him in his body; c) by not injuring him in his feelings; d) by not injuring him in his good name, or in not doing any thing to him, what we do not want any one to do to ourselves. 2) By wishing him everything good, that he can reasonably desire. 3) By being patient with his infirmities and faults. 4) By not being jealous of his success or good qualities. 5) By helping him to keep out of sin and to get out of it, when he has unfortunately fallen into it. 6) By seeking to bring him into the holy Catholic Church, the true Church of Christ, and thus by helping him to obtain eternal salvation, for which God has created him and redeemed him. 7) By praying for him. It is easy to be guided right in our love for our fellowman. Place yourself in his position and do to others, as you wish them to do to you, if you were in his place.

Division 3. Love of Ourselves.

1. Though christian charity, does not end there, it begins at home, that is, with truly loving one's self in a christian manner. We not only may, but should love ourselves. This is 1) natural; God has implanted love of self into human nature; 2) it is, also, christian; for Christ commands us to love God and our neighbor, as ourselves. Every one is his own nearest neighbor.

2. How are we to love ourselves? Not with a

false, selfish, unchristian love; but in such a way, that we first of all are busy and active for the eternal salvation of our immortal soul, for it is more precious, than all the goods of this world, because they will all pass away and stay on this side of the grave, but the soul will live forever. "What does it prophet a man, if he gained the whole world, but lose his soul?" Says Jesus. (Mt. 16, 26.) Hence, the care of our soul must be first, last, and all the time our occupation, and that is true self-love.

3. To love one's self in a christian manner means, also, to properly care for all those temporal things, which are necessary and useful for a decent living and for religious, charitable and civil works according to the teachings of the Catholic Church, which are in full accord with the laws of God and the teachings of the Gospel and always with this end in view, to serve, praise and glorify God, to exercise love toward our fellowman, as has been explained, and to save our immortal souls. Consequently, if on account of the care of these temporal goods, we forget and neglect our duties toward God and our fellowman and the working out of our eternal salvation, then they become inordinate, unchristian and often sinful.

4. How do we exercise this love towards ourselves? 1) By striving to avoid all, especially, grievous sin, for "he, who loves sin hates his own soul;" (Ps. 10, 5); 2) by immediately making an act of contrition, if we have, unfortunately, fallen into sin, and the firm resolution of confessing it as soon, as we can, and of sinning no more; 3) by seeking to enrich our soul with the grace of God through prayer, reception of the holy sacraments, attendance at Mass and the performance of all kinds of good works. Do you believe all this

pleasing doctrine concerning the love of God, of your fellowman and of yourself? If so, then you are in so far a Catholic, and, consequently, you ought to be a good Catholic. There is no difficulty in observing these great laws of the love of God, of our neighbor and ourselves, if we observe the ten commandments, as God published them to Moses, and as the Catholic Church teaches them, as will be perceived in the next chapter.

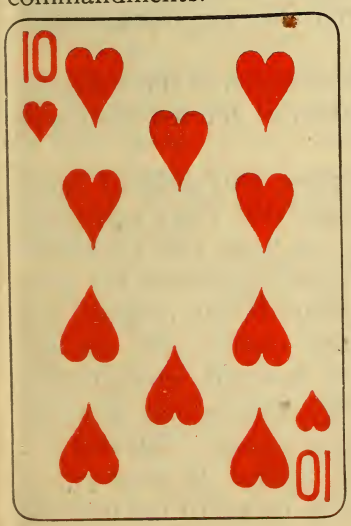
CHAPTER II.

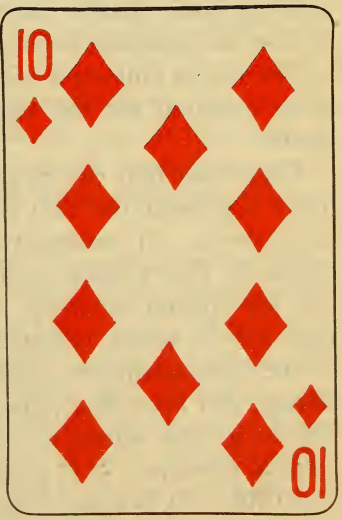
Ten Commandments of God.

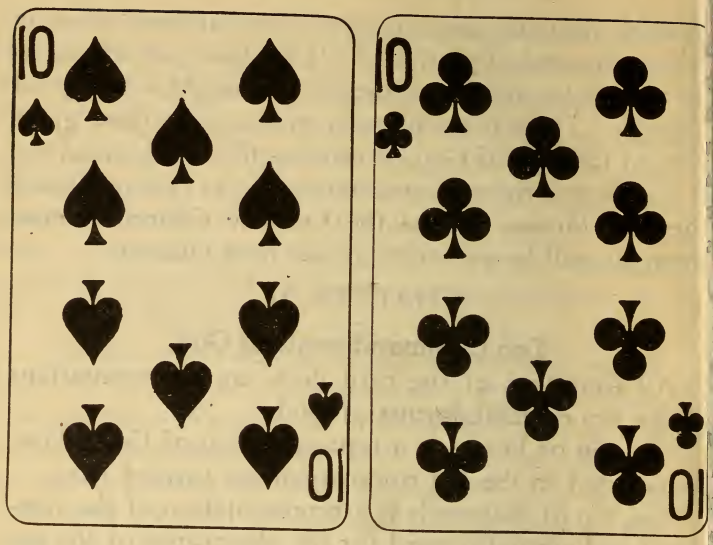
All four tens of the card deck are representations of the ten commandments of God.

The ten of hearts is a representation of God's love, manifested in the ten commandments toward man.

The ten of diamonds is a representation of the temporal and eternal reward for the observance of the ten commandments.







The ten of spades is a representation of the bodily and spiritual deaths, incurred for the transgressions of the ten commandments.

The ten of clubs is a representation of the sufferings to be endured for the violation of the ten commandments.

There are two colors in these four suits of cards. They represent the two things, that every commandment does: 1) commands one thing and 2) forbids another. Every thing is of equal importance for every one for eternal salvation. Some falsely imagine, that they will be saved, because they observe only one part of the commandments, that is, that part, which forbids things, and even that part they observe only in avoiding the grosser forms of transgressions. But that is a serious mistake. It is plainly against the teachings of the Bible. It is a sad delusion, by which the devil ob-

tains many souls for hell. For eternal salvation we must 1) do the good, that is commanded, and 2), we must avoid the evil, that is prohibited. A man's thinking and opinionating to the contrary will not save him. God has left no loop-hole for thinking out his own moral and religious law. He himself has commanded it and instituted his Church to teach it.

CHAPTER III.

Ten Commandments.

1. In the true love of God and of our fellowman and of ourselves is the fulfillment of the whole law. True love will not remain long locked up in the heart. It will show itself externally. The true love of God, of our fellowman and of ourselves manifests itself by keeping the ten commandments. The Bible says: "That is true love, that we keep the commandments." (I. Jo. 5, 3.) Consequently, the practicing of the true love of God and of our fellowman and of ourselves and the keeping of the ten commandments is one and the same thing. Now, without the love of God and of our fellowman and of ourselves we cannot be saved, therefore, we cannot be saved without keeping the ten commandments.

2. When God created man, he gave him the voice of conscience, which is the natural law, placed in the heart of every man. It tells him of one thing: it is good, do it; of another: it is bad, avoid it. Some still claim, that that is their only law. But, oh! How low did and does man sink with it as the only guide! (Rom. 1, 18.) Think of any thing and every thing wrong, degrading, selfish, criminal, and man has committed it all under pretense of being allowed it by his false con-

science. That men might have no excuse, God gave them, as special guides in the exercise of his love and of the true charity toward our fellowman and ourselves, his ten holy commandments. They are, consequently, no burden, but a great benefit to us and a special manifestation of God's love and goodness toward us.

3. God published his ten holy commandments in the Old Testament. (P. 55.) Jesus reinforced them all in and for the New Law. A man asked him: "What must I do, to obtain eternal life?" Jesus said: "Keep the commandments." (Mt. 19, 16.) Again he said: "I have not come to annul the law, but to fulfill it". Jesus only abrogated the ceremonial and judicial ordinances of the Old Law, but not the moral law, not the ten commandments proper.

4. Consequently, each and every man must keep each and every one of the ten commandments under pain of eternal damnation. Godless heretics have falsely claimed, that man need only have faith for salvation, but that he does not need to keep the ten commandments. Where would the world come to without the observation of the ten commandments? If you rub out one spot on the ten-spot card, you have no more the ten-spot, but only the nine and the nine will not do the work of the ten-spot. This holds true for and through all of the cards. Just so we cannot violate one or more of the commandments and still have sufficient left for salvation. Therefore,

5. Every one must keep all the ten commandments, not only some. We need not first take this obligation of keeping the ten commandments upon ourselves by "taking religion" or by joining the Catholic Church. We have that obligation from the very fact, that we

are God's own reasoning creatures. Jesus said to his apostles: "Teach every man all, what I have commanded you." (Mt. 28, 20.) He did teach: "If thou wilt have eternal life, keep the commandments." (Mt. 19, 17.) He made no exception for any one nor of anything. To keep some and not others will not save man. "Who keeps the law, but offends in one point, is become guilty of all." (Jas. 2, 10.)

6. Some say, we cannot keep all of the ten commandments. Yes, we can; not out of our own powers, but with the help of God's grace. This help, this grace, God is willing at all times to give us for the asking. "Ask and you shall receive." We obtain it by prayers of all kinds, by the worthy reception of the sacraments, by the devout assistance at the holy Mass and by all good works. God says: "The law, which I give thee, is not above thee." (V. Mos. 30, 11.) The Bible says: "That is the love of God, that we keep his commandments, and his command is not difficult." (I. Jo. 5, 3.) To claim, that we cannot keep all of the commandments is blasphemy; for it would accuse God of punishing us for something, that we cannot do. Numberless souls from Adam and Eve to the present day have proven, that with the help of God we can keep all of the ten commandments of God. They were human beings with the same temptations, the same sinful inclinations like ourselves. If they could keep them with the help of God, why not we? The least, that we can do, that they did do, that God expects us to do, is to rise, repent, confess and do penance for our sins, after we have had the misfortune to fall into sin, be it ever so often and then earnestly try again; for it is human to fall into sin; Christlike to rise from sin; but devilish to remain in sin. That will teach us humil-

ity and prudence, and care, which are all good for salvation; for this life is a warfare with sin. For each struggle God will reward us.

CHAPTER IV.

Division 1.

First Commandment: "I am the Lord, thy God; thou shalt not have strange gods before me."

I. What does the first commandment command?

It commands the worship of the one, true, living and only God. How? Man consists of a body and soul, of which the two colors in the card-deck remind us. God has not made the soul only to serve him and the body to serve itself or some other creature; but the whole man must serve God. We do this by 1) internal and 2) external acts of divine worship.

A) Internally by acts of faith, hope, love and religion, of which the four suits in the card-deck remind us. In other words, they mean acts of 1) the intellect, 2) of the reason, 3) of the memory, 4) of the free-will; for

1. By the intellect we must learn to know God. This is necessary for eternal salvation. We have no choice to learn to know him or not; for, unless we know him, we cannot serve him.

2. After we know God, and the better we know him, the more reason will tell us, that we must serve him and him alone. For reason tells us, that we are God's own property; that we are totally dependent upon him for every moment of our existence and for our happiness in this life and in the next life; that everything good, that we are, have and do, is from God; that,

consequently, we owe him everything and everything we must ask from him, that we need, to obtain the end and object of our existence; and that, consequently, we must thank him for everything good, that we are, have and do and will obtain through the faithful service of him.

3. The memory will aid us in recalling all these our duties toward God at stated times and especially this great truth, that God is the infinitely perfect Spirit and that, consequently, we must adore him first of all and truly, though not alone so, in spirit and in truth by the true faith, true hope, true love and the true religion in his only true Church.

4. By the proper use of free-will, man will readily and fully assent to all the truths, which God has revealed and which he continues to teach us to be believed through his holy Catholic Church, and by his free-will man can with God's grace decide for the good, that all of the commandments command, and against the evil, that all of the commandments forbid.

5. All of these faculties of the soul we employ in the internal, spiritual, divine worship by acts of faith, acts of hope, acts of charity and by other spiritual acts of religion. The internal exercise of these duties toward God, which the first commandment prescribes, will engender true confidence in God for everything, that we need for salvation, and a true, child-like fear for him and respect for his holy laws and sincere gratitude for all his inestimable benefits. This internal, spiritual worship, lays the foundation for the external worship.

B) Externally we honor, adore, worship God by corporal, visible actions, for instance, by blessing ourselves with the sign of the cross, folding our hands,

by praying, kneeling in prayer, going to and from and participating in public and domestic worship, and by religious ceremonies of all kinds.

OBJECTION 1. Against this external worship in the Catholic Church some avaricious, stingy, indolent people say: "Why build a church? It costs too much. Too much trouble to go to it for divine service. We can pray at home. God can hear us there just as well." What does the Bible say? 1) This does not hold good in relation to the Catholic Church, nor to the religion practiced in it; for the demand for external worship lies in the arrangement of our holy religion published by God in the Old Testament and taught by Jesus Christ, the divine Founder of our holy Catholic Church, in the New Testament. Almighty God ordered the tent in the desert to be erected for divine worship, for prayer and for sacrifice. Later, in the Promised Land, he ordered Solomon to build the temple of Jerusalem for the same purpose. The tent and temple were only symbols, prefigures, of the temples of God in the New Testament, just as the sacrifices offered in them were only figures of the sacrifice of the New Law, the holy Mass, as it is had in the Catholic Church only, and as the priests officiating in the tents and temple of old were only figures of the priests in the New Law. 2) Jesus Christ, the Founder of the holy Catholic Church and religion ordered his apostles and priests to offer up the selfsame sacrifice of the New Law, the holy Mass, as he instituted it at his Last Supper. This could not well be done without a church building. 3) He ordered his apostles and their lawful successors to go into the whole world and preach the gospel. This cannot well be done without a church building. 4) Jesus encouraged all men to let

their light shine. It should and can be done to some extent everywhere, but we do so most effectually by showing our true colors in attending public divine worship in the church. 5) Hence, Jesus said: "Who professes me before men, him will I acknowledge before my Father in heaven." (Mt. 10, 32.) That means exactly practicing our holy religion, also, externally in the church building. 6) Jesus himself paid the temple tribute, setting us an example of supporting the church.

OBJECTION 2. Some say: "There is too much external pomp and there are too many ceremonies in the Catholic Church; they are unnatural; they are not founded on the Bible." What does the Bible say? Answer: Religious ceremonies in the Catholic Church are external signs, which include invisible things.

1. The internal, spiritual, divine worship by faith, hope and charity, as the underlying principle, and the external worship, including religious ceremonies, coupled with them, constitute a divine worship, that corresponds fully to human nature; for man consists of a body and a soul and with both he must serve God. For the service of both he will be rewarded in both; for the neglect by both he will be punished in both. The body can participate only by external worship. Therefore, external worship is also necessary.

2. The history of the world teaches, that, where public divine worship ceased, there ceased also the observance of the ten commandments of God, and there the civil government itself was overthrown.

3. 1) The Bible clearly teaches that true divine worship was performed at no time without showing it also externally. Recall to mind the sacrifices of Cain and Abel, Noe, Abraham, Jacob, Joseph, Moses, of the prophets, of kings David and Solomon. 2) God him-

self prescribed the religious ceremonies, the priest's vestments, candles, incense in the Old Law. The divine teacher of our holy Catholic religion himself accompanied many of his religious acts with ceremonies: He blessed fish and bread with the sign of the cross; he breathed on and laid hands in benediction on the apostles, when he gave them the power of forgiving sin; he prayed on bended knees; at his last supper he raised his eyes to his heavenly Father and blessed the bread by making over it the sign of the cross. They were all ceremonies. Thus the ceremonies of our Catholic divine worship, the sacerdotal vestments, the candles, the flowers, incense, etc., are, as it were, Judaism glorified, elevated and are, consequently, as well founded on the Bible, as any and every thing else in the Catholic Church. 3) a) "In the name of Jesus every knee shall bow" is Saint Paul's instruction. (Phil. 2, 10.) b) Solomon stood before the altar of God and bent his knees. (II. Chron. 6, 12.) In imitation of it Catholics make genuflections before the most holy Sacrament on the altar. c) The publican struck his breast, saying: "Lord have mercy on me, a sinner." (Lu. 18, 13.) Catholics do the same thing.

4. Catholic worship does not consist in these externals. They are only the manifestations of the internal, spiritual faith, hope and charity, for true faith, true hope, true love, cannot remain long concealed within the heart without showing themselves externally.

5. The fruit of a tree does not consist in the bark, branches and leaves; yet, no tree will bear fruit without bark, without branches and without leaves. The bark, branches, leaves are the ceremonies. The fruit is the underlying principle of faith, hope and charity,

which are to some extent fed and increased by the external worship and ceremonies. Thus both the internal, spiritual, and external, corporal, divine worship, all the ceremonies in the Catholic Church, are founded upon the Bible and are in harmony with sound reason and correspond to our human nature and are required by the first commandment of God, and, therefore, there is nothing foolish, nothing unnatural, nothing meaningless, nothing unscriptural about them, and this is another proof, that the Catholic Church is the only true Church of Christ.

II. What does the first commandment of God prohibit? Forbidden by the first commandment of God is everything, that is a violation of the internal, spiritual, and external, corporal, divine worship, any thing that is contrary to christian faith, hope and charity and everything, as we have seen, that is commanded by the first commandment.

1. The first obligation of the first commandment is a necessary knowledge of God. For, if we do not know God, we cannot perform our duties toward him by faith, hope, charity and other acts of religion, and, consequently, we cannot and do not fulfill his holy will, which to do is absolutely necessary for salvation.

2. Those are guilty of forgetfulness of God, who seldom think of him in holy faith, hope of heaven and active charity by faith and the performance of religious duties.

3. Light-mindedness, carelessness in obtaining a necessary knowledge of God, of his holy religion and of the Catholic Church, in prayer and the exercise of that religion, is a violation of the first commandment.

4. Fickle-mindedness in the fulfillment of religious duties and of the adherence to the only true Church of

Christ, and doubts about the true faith, the true Church and the true religion, are sins against the first commandment; for God is unchangeable and he demands steadfastness in his true faith, true hope, true charity, Church and religion. He has clearly made them all known and, consequently, admits of no inconstancy, no doubt, no opinionating, no choice.

5. To have no faith or to profess a false faith and to be a member of a false church—and all human churches are false—or to cease to belong to the true Church, and to cease to exercise the true faith in the true religion, are all grievous transgressions of the first commandment. For, since God has made his holy will known, given us the virtue of the true faith in baptism, or is willing to give it to every one, taught his doctrine and instituted his holy Church to continue to teach it and to practice his holy will in, he cannot be indifferent, whether man accepts his divine revelations, or not, belongs to his true Church, or not, and exercises his true religion, or not. Herein lies the reason, why it is wrong, sinful and contrary to the first commandment of God, to belong to certain secret societies, and why the Catholic Church prohibits them, because, if they have their own religious ritual and their own lodge chaplain and open and close with prayers or with religious hymns, they thereby become religious sects, religions, established, not by God, but by men.

6. It is contrary to the first commandment to go to false churches and to participate in their divine worship.

7. To mock the true religion, or its ceremonies, or its ministers, or to ridicule them, or to laugh at them, are all sins against the first commandment. "Revenge awaits them", says the Bible. (Sir. 27, 31.)

8. All sins against hope, as despondency, presumption, distrust in God, dissatisfaction with God on account of the weather, or health, or station, or condition in life, are all sins against the first commandment.

9. All sins against charity, as forgetfulness of God's goodness, gratitude in word and deed for his inestimable and countless benefits are, also, sins against the first commandment.

10. Every culpable neglect of attendance at public divine worship on Sundays and holidays, or disrespectful attendance at it, or disturbing others in prayer, are sins against the first commandment.

11. Consulting spiritualists and fortune-tellers are forbidden by the first commandment. The professionals among them are in league with the devil, whether they themselves know it, or not, and nothing good can come from them. No one knows the future, but God and as far, as we need to know it for our good in this and in the next life, he has and does make it known to us. The fact, that some things foretold come true, is no argument in their favor. For it would be strange, if of the many silly things foretold, some did not happen. On the other hand it may be an argument for this, that from that very fact, that you submit to a fortune-teller, you place yourself in the power of the devil so far, that he may cause that nonsense foretold to come true. It is always sinful, offensive to God, and, consequently, you are always the loser.

12. Trusting to dreams and charms of any kind is against the first commandment. They have absolutely no power to protect any one from any injury. There is absolutely no foundation for any of such sinful forbidden things, in reason or in the Bible.

Second Commandment: "Thou shalt not take the name of the Lord, thy God, in vain."

I. What is commanded by the second commandment? That we honor God's holy name. It is not sufficient to not take it in vain, but we are also obliged to pronounce it with respect, to call upon God with love and devotion and confidence in prayer, to acknowledge our belief in him, when necessity calls for such profession of our holy faith, and to seek to, also, have others honor and venerate it; for instance, the object of this book is, that others may glorify God's holy name. That is, what Jesus meant, when he taught us to pray: "Hallowed be thy name."

II. Forbidden by the second commandment is:

1. To carelessly, profanely, without any reason, without any devotion, use God's name in conversation;

2. Still worse is it to use God's holy name, especially, that of Jesus Christ, in anger, by cursing and by damning one's self, or other persons, or animals, or things, whether it is done with deliberation, or thoughtlessly, or habitually; for each one is responsible for his own bad habits. It is such a nasty, degrading sin. It brands a man as a tough and ruffian and as some one, who is not wanted in any decent company. Profanity is never the sign of a gentleman. It can do no one any good, but only injury and the greatest injury to the curser himself, for unrepented and unconfessed, he has nothing but punishment to expect for it in this life and in the next.

3. Perjury, or taking a false oath, or inducing others to do so, when duly called upon before an authorized officer of either the civil or ecclesiastical law. We are allowed to call God to witness, that means to swear,

to take an oath, to make an oath, when God's honor, our own, or our neighbor's good, or honor, or defense, demands it, and then no falsehood may be told, regardless of consequences. The social advantages of the observation of this commandment are many. Without the sacredness and binding force of the oath our government would become dissolved. The Catholic Church teaches the observance of this commandment and, consequently, she inculcates the stability of our government in spite of the many misrepresentations to the contrary. None of those little, insignificant, secret societies, which men prefer to the holy Catholic Church, can make any such showing. She is a good institution to study up and join and be faithful to.

Division 2.

Third Commandment: "Remember, thou keep holy the Sabbath Day." The first commandment requires of us to give to God the worship of our thoughts and hearts by faith, hope and love. The second commandment requires of us to give him the worship of our language, by reverence for his holy name. The third commandment requires of us to give him the worship of our actions by dedicating to him a part of our time, thus serving him with both body and soul. These are the three commandments written on the first table of the law, as given to Moses.

I. What is commanded by the third commandment? To give to God the first day of the week, the Sunday, for special, spiritual, divine, public worship. The Jews gave to God the seventh, the last day of the week.

1. In the New Law the Catholic Church has dedicated to God the first day of the week, not the last,

teaching thereby to all the world, that God's cause and the care of our eternal salvation come first, not last. Sunday is kept holy, because

1) it is called the Lord's Day in the Bible (Apoc. 1, 10.);

2) because it commemorates the first great creation day, when God began to create;

3) because Jesus was born on Sunday;

4) because Jesus was circumcised, shed his first blood for our redemption, on Sunday;

5) because on a Sunday Jesus was baptized and instituted the holy sacrament of baptism, without which there is no salvation;

6) because Jesus held his triumphal entrance into Jerusalem on Sunday;

7) because Jesus arose from the dead on Sunday;

8) because the apostles on Sunday received the power to forgive sin;

9) because on Sunday Jesus instituted the holy sacrament of penance, next of importance for salvation to baptism, if by sin we have unfortunately lost the grace of baptism.

10) because on Sunday the Holy Ghost came down upon the apostles.

2. The Bible does not explicitly teach the Sunday to be kept holy. It does so only indirectly by showing, that Christ established the Catholic Church and gave to her full power, saying: "All power is given to me in heaven and on earth; as the Father sent me, thus I send you," fitted out with all that power. Hence, it appears, that the Bible is not the only explicit, full rule of faith, but that Tradition is of importance, too; yet, Tradition is all founded on the Bible. God taught it a duty in the Old Testament to give to him the "first-

lings" of the family, flock, fruit and field. The Catholic Church, as God's own enlightened institution, gives to God, also, the "firstling" of the days of the week.

3. The Jews were like Cain, who gave to God the last, the poorest, that, what was left: the Catholics are like Abel, who gave to God the best, the first.

II. What is forbidden by the third commandment?

1. Everything, that interferes with the special service of God and the sacredness of his day. Thus servile work is prohibited, excepting that, which is absolutely necessary, for instance, the feeding of animals, preparing meals, and what labor is absolutely necessary in going to Church.

2. It is a sad mistake to imagine, that Sunday is kept holy by merely not working, but by doing nothing in the way of attendance at public divine worship, nothing in the way of reading good books, or visiting the sick, etc. Not to do that, what is forbidden, is only one part of the third commandment; we must also do that, which is commanded, give special service to God, and, according to God's ordinances and the precepts of the Catholic Church, that special service is to be public service.

3. After we have done our full duty by more prayer on Sunday, than on other days, and by attending public divine worship in church, it is not a violation of this commandment to enjoy quiet, social, games for recreation. The public advantages of this third commandment of God are great. It gives needed rest to man and beast. It weekly reminds man, that he is in the world, not for the world, but to travel towards eternity, and that, in order to obtain a happy eternity, he must serve God faithfully, so, as God wills it, and as his true Church teaches.

Fourth Commandment: "Honor thy father and thy mother."

1. In the first three commandments God takes care of his own rights and honor by demanding of us the homage of our thoughts, words, and actions. In the other seven commandments, which were written on the second slate of stone, God lays down our duties toward our neighbor and ourselves. This shows God's infinite love for man: He made only three laws for his own protection; seven for man's. The first of those seven commandments is for the protection of those, who are nearest and dearest to one another. It is the only commandment, to which God has explicitly promised reward for its observation.

2. The words "father and mother" are here taken in such a wide sense, that they include and prescribe toward one another the duties of each and every member 1) of the family, 2) of the Church, 3) of the government, 4) duties of all superiors and subjects, both temporal and spiritual, ecclesiastical and civil, toward one another.

I. What is commanded by the fourth commandment?

For the family is commanded:

1. For husband and wife, true christian charity and respect and ceaseless striving to sanctify each other by fidelity in faith, hope and love and by everything, that they imply; that 1) "the husband be the head of the wife, as Christ is the head of his Church," as the Bible says; that he set a good example to her in the exercise of virtues and all duties of our holy religion; 2) that the wife treat her husband with due respect and obey him in every thing, that is not con-

trary to the law of God, of the Church and of her conscience, that she be diligent, saving, house-loving and virtuous; 3) that both should bear children for heaven and for God.

2. The parents are bound to be solicitous 1) for the corporal welfare of their children, even before they are born. Hence, they should above all avoid intoxicating drink. Intoxication brings more cripples, imbeciles, idiots, epileptics, into the world, than any one other cause. Under intoxication healthy animals cannot even be produced. If the male animal at the time of coition is put under the influence of liquor, he will produce nothing but cripples. Worse is it, if both, male and female, are under the baneful influence of intoxicating liquor at the time of coition. It is not otherwise with human beings. Peevishness, anger, impatience, indolence, stealing, overindulgence in lust, proud thoughts, will have their evil influences upon the offspring. 2) Parents should provide for their children healthful clothing and food, not sweets, not meats, not teas and coffees, not liquor, but plenty of fresh air day and night, and early begin to teach them honest occupations, so that they may learn, how to work honestly and make a decent living, and to let them get sufficient schooling for all decent and necessary and useful purposes in life. 3) The care for the salvation of the immortal souls of their children is even of much greater importance for the parents to consider. Here, too, they must begin long before the children are born. They must begin with themselves by leading decent, virtuous, lives. As soon, as possible even on the same day the new-born child should be brought to church for baptism, for the child's life hangs on a thread, and, if it died without baptism, it could not enter heaven.

Hence, it is a serious mistake to postpone baptism until the next Sunday. 4) In the tenderest years they should teach the child prayer and some things about God and, when the child is of school age, send it to a Catholic School and, as the child grows up, they should redouble their watchfulness and set it a good example in everything in the punctual exercise of daily prayers, of divine worship on Sundays and holy days, of sobriety, and keep it out of bad company. They ought to always have personal knowledge of the character of those, with whom the child associates. 5) They should never forget, that God will one day demand the souls of their children from their hands. That is the reason, why the Bible says: They shall raise their children in the fear and love of God, that they may become useful, honest, law-abiding, citizens and good exemplary Catholics and obtain heaven after this life. 6) Parents have no right to keep their children from Catholic public divine worship on Sundays and holy days, nor from becoming Catholic, if they already are not Catholic, for in that case, they must obey God more than man.

3. Some sure ways of spoiling the children:

1) Pamper them for everything and for nothing;

2) Laugh at their faults and lies and badness and rudeness, even at those, which you ought to punish;

3) Let them run on the street for their playground;

4) Let them read any old trash and silly, lovesick, book and story;

5) Let them play truant at school;

6) Teach them to lie;

7) Take part with them against authorities, for instance, against their teachers and against their pastor;

8) Let them have all the spending money, they want, and do not look, to see, what they are doing with it;

9) Let them run out at night, with whom and where they will and can have, what they want;

10) Do not bother about the company, which they keep;

11) Let them believe, that external polish will do instead of virtue;

12) Do not see, whether they attend school, or church, or not;

13) Let the boy have his girl and the girl her fellow, while still in their teens;

14) Let them disobey you and their teachers and pastor without being punished for it;

15) Be sure to believe your children are better, than others, and cannot and will not go wrong;

16) Set them a bad example in lustfulness, dishonesty, drunkenness, profanity, neglect of religious duties, and they will be sure to follow you. You will never miss spoiling your children and making them unhappy by any, or all, of these methods of raising them.

4. Parents are nearest and dearest by nature to the children. They take in a large sense God's place on earth for the children. Children, consequently, by nature and by the fourth commandment owe their parents:

1) Respect and honor in word and deed for all the days of their lives; they must speak respectfully to them and of them, never murmur against their commands, or criticize their actions and they must have patience with their infirmities in sickness and in old age; they should never be ashamed of them, but do like the Egyptian Joseph, who in all his glory was not

ashamed of his poor old father Jacob, and like Solomon, the wisest and richest of all kings that ever lived, always publicly honored his mother, and like Jesus the King of heaven and earth always paid due respect and honor to his Mother.

2) Children owe love to their parents on account of the many benefits, which they have received from them, for they are next to God their greatest benefactors and owe them everything, they have and are. How many sorrows, pains and headaches and heartaches have they, especially the mother, endured for their children! Children should show this love by acts of kindness and by trying to make life pleasant for them, especially in their old age. Children should daily pray for their parents.

3) Children owe obedience to their parents in every thing that is not contrary to the law of God. They should obey them gladly and promptly. Among the softest and sweetest memories, that cling to us all the days of our lives, are those of father and mother, especially of mother. At that sweet word the slumbering memories of other days awaken, and our heart becomes that of a child again, and oh! what sorrow comes back to the heart of the child, who has been disrespectful, unloving, disobedient to father and mother. Children, surround your fathers and mothers with true affections, love, obedience and respect, and God's and their blessings will rest abundantly upon you. Woe! to those children, who violate in important things the respect, love and obedience, they owe their parents and grieve their loving hearts.

5. The duty of kindness, love, mutual assistance of brothers and sisters towards each other, is, also, commanded by the fourth commandment.

6. Masters and mistresses should see, that their household servants be honest, virtuous, keep out of bad company and attend to their religious duties.

7. Servants, wage-earners of all kinds are obliged to be faithful, respectful, honest and obedient to their masters.

8. Kindness, serviceableness, assistance in need, extending greetings to acquaintances, accustomed civil greetings, which neighbors usually give to each other, fidelity in friendship, hospitality to strangers and acquaintances, are all commanded by the fourth commandment.

9. As Catholics, we have duties not only toward our parents according to the flesh, but, also, toward our spiritual father and spiritual mother. This duty is incumbent upon all without exception, in young and old and all through life. Our spiritual mother is our holy Catholic Church, and our spiritual father is our pastor. To both we owe respect, love and obedience, because they administer to us spiritual food, the Word of God, the Mass and the sacraments, and take for us spiritually God's place on earth. That is the reason, why the Catholic priest is called "father". Hence, we should seek to lighten his burdens by the glad hand of assistance, encouragement and support.

10. Young people should, in their youth, seek to become virtuous, honest, diligent, trustworthy, keep out of bad company, try to become true ladies and gentlemen, and set a good example toward one another, and be respectful to old age. This is all included in the fourth commandment.

11. All public civil officers from the President down by impartiality and strict justice, especially in judges, members of legislatures and of congress, are

obliged by this fourth commandment of God to be strictly honest, faithful in the performance of all their duties, agreeable, or disagreeable; and they should remember, that they are obliged to restitution, if they do not do their duty and draw their pay nevertheless, and all the more so, if they are clearly dishonest, sell their vote of office, or in any way permit themselves to be bribed, for they must return the bribe, before they can enter heaven; they should remember, that they are not the bosses of the people, but only their servants; and that they are not entitled to pay, if they do not do their duty entrusted to them.

12. In like manner all subjects of the government, who seek, expect and enjoy its protection, advantages and blessings, are obliged in consequence by virtue of this fourth commandment of God to obey all just laws and to pay all just taxes and to cast an honest, conscientious ballot.

13. All duties of the particular state of life without any exception are included in the fourth commandment,

II. The contrary of all those duties enumerated heretofore is forbidden by the fourth commandment. All those duties the Catholic Church seeks to inculcate and make of obligation in conscience to each and every one of her members and she calls them to account for their violation and demands repentance, confession and satisfaction for them. She positively insists upon due respect for authority. Thus it becomes clear, what a great power for good and honesty and stability for human society and for our civil government, the Catholic Church is. She is worth while to study up thoroughly, then join and be a faithful member of her even for this life and especially for the next.

Fifth Commandment: "Thou shalt not kill."

I. What does it command?

1. Towards our fellowman: 1) Peace and harmony and kindness in everything, in which they can be had without sinning; 2) mildness and a forgiving spirit toward those, who have offended us, as Jesus said: "Learn of me, for I am meek and humble of heart;" (Mt. 11, 29.) 3) reconciliation with our enemies, especially, if the one offending is an inferior. Jesus taught us this duty, when he taught us, how to pray: "Forgive us our trespasses, as we forgive them who trespass against us;" 4) good example to everybody and encouragement to follow it; 5) correction of others of their fault in all kindness and with prudence; 6) assist our fellowman, when in need; 7) to make restitution for all injuries in body, soul and good name, in reputation and character.

2. Towards ourselves: 1) we are obliged by the fifth commandment to take good care of our health from our youth up. It is pretty late to take care of our health, after it is lost. Presupposing, that we are healthy offsprings, and that our parents and our teachers inculcate this duty, and, if we ourselves would be continually zealous in the performance of this important duty, there is no reason, why we should not become 80 years of age, before we begin to get old, not merely live 80 years; 2) just as we are strictly obliged to not get careless in taking care of the health of our body, just so are we obliged to look after the health of our mind and soul and after eternal salvation. Just as we should avoid bad air for the body to breathe, just so must we avoid bad company for the soul. As we avoid bad food and poison for our body, just so ought we avoid bad language and bad books for our minds.

3. This commandment, also, includes the obligation of kind treatment toward animals. God has created them for man's use and benefits, consequently, not to be tormented and abused, nor sinned with. A man, who is cruel toward animals, will, also, be cruel towards other men, if he dare. As it does not pay to run down ourselves and injure our health and strength, neither by overwork nor by laziness nor by the use of intoxicating liquor nor by other dissipations, just so, as a matter of business prudence, it does not pay to run down a horse, a mule or a cow. If it pays at all to keep them, it pays best to keep them well. It is the cheapest. A man, who works a poor horse or mule, or milks a poor cow, shows openly, that he is a cruel, hard-hearted man and, also, a man of poor business judgment and, consequently, a man to be avoided, and he should be called to account for his cruelty. Many a man has ended on the gallows, who began his cruelties by tormenting flies, then cats and dogs, then cows, horses and mules, then other men by fights; then came murder.

II. What is forbidden by the fifth commandment?

1. Murder, directly or indirectly, by taking the life of the old, sick, incurables, or the unborn, practicing race suicide, which for the most part is murder in its worst form, because it is not only bodily, but also spiritual murder by depriving the offspring of baptism, without which it cannot enter heaven; it is murder, no matter, at what time, after conception preventing means are applied; nor does it make any difference, in what manner they are applied. Countless millions of people will be forever damned, because they practiced these abominations and sent numberless souls into eternity without even a chance of baptism. If, after coi-

tion, conception has taken place, which it usually does immediately, if it does at all, then the prevention of its further development is heinous murder, pure and simple; if conception has not taken place and you, nevertheless, apply the abominable preventive means, you commit murder in intent. Many married people seek to keep young by preventing to bear children; but nothing ages more, than these nasty, degrading practices. Guilty of murder at child-birth become many physicians, who needlessly kill the child. The best physicians state positively, that there is no need of choosing between the death of the child and the death of the mother. There are other operations safer for both.

Killing in self-defense is not murder, because each one is obliged to protect his own life first, which God gave him; but the intention must not be to kill the unjust aggressor, but to make him harmless, and, if the killing follows, it is accidental and not intended.

2. All injury to others and to ourselves in body and health and limb.

3. All anger, injurious words, calling a bad name, wishing death and injury to ourselves and to others for the sake of revenge and jealousy.

4. Suicide. There is, also, a slow suicide by self-abuse and so-called secret sins. They ruin thousands. They weaken the will-power, darken the intellect and sap man's very life, just like a tree, that is kept bleeding all the time. Continuous worry shortens life. The use and especially the abuse of intoxicating liquor destroys the whole man, body, mind, and will, and shortens life and is, consequently, a kind of suicide. The presidents of medical departments of twenty-five of the largest universities of the world have subscribed

to this, that no man can be considered any longer a perfectly sober man, who drinks more than four glasses of beer or their equivalent of alcohol within twenty-four hours. It means, that with four glasses of beer he has crossed the sober line and begins to be on the intoxicating line. In the fifty largest universities of the world during the past twenty-five years not a single student, who used liquor, graduated at the head of his class. Liquor users are unfit for prolonged, clear mental labor. No man has ever held the championship in athletics, who was a drinking man. No drinking man can endure hardships side by side with a sober man. Drink is never alone: Self-abuse and women always go with it. These three shorten many a man's life.

5. The fifth commandment does not only prohibit all injuries to our own and our fellowman's body, but, also, to their souls 1) by seduction. This may be done by threats or by promises of reward. 2) It may be done by either keeping others from doing good, by causing them to act against faith, hope, charity, religion and religious persons, or to fight, or to be disobedient and disrespectful to lawful authority, civil or ecclesiastical, or to induce them to immorality.

6. The life and health of the body is not the only life and health, of which we must take good care. We must also, take care of the life and health of the soul. The food of the soul is the grace of God obtained by prayers, religious exercises, attendance at public divine worship, and by the reception of the sacraments, listening to the sermon and reading good books. Injurious to the health of the soul are venial sins of all kinds and mortal sins strike a mortal blow at its very life. Consequently, they should be avoided and if, unfortunate-

ly, afflicted with them we should, as quickly seek relief, as we do from afflictions of the body, that is, repent, confess and amend. The means for all this are held out better nowhere, than in the Catholic Church.

Sixth Commandment: "Thou shalt not commit adultery."

After, by the foregoing commandment, God has provided for the security of life, limb and health of both body and soul, there must be inviolability of the marriage bond and purity of morals in general, to secure the stability and welfare, happiness and prosperity of the human race. Hence,

I. by the sixth commandment is commanded:

1. Tender modesty and holy purity. Children, when obtaining the use of reason, are naturally modest and pure. Hence, parents should nourish those virtues in their children, and all should preserve them. There is nothing more beautiful and precious. All the world loves modesty and purity, even those, who would rob others of them. To preserve them 1) it is necessary to expel bad thoughts and suggestions quickly; 2) not to listen to bad, impure talk and to guard the eyes and ears. The eyes and ears, are the doors, through which bad thoughts enter the mind and heart and soul of man and make man unhappy; 3) to pray to God continually to preserve us a pure heart; 4) strengthen our will-power by frequent reception of the sacraments of penance and holy communion.

II. Forbidden by the sixth commandment are:

1. 1) Not only adultery, 2) unchaste freedoms between the married but 3) also fornication, 4) unchaste liberties between the sexes and 5) between persons of the same sex, or 6) with animals, and 7) every

thing in looks, language, songs, hearing, reading, occasions, that lead to them. The world is full of unhappiness, because it is full of impurity. The bottom of hell is paved with the impure. Oh, for the happiness of a pure mind, heart and soul and body that men and women cast away for a moment of beastly lust! Beware of the first step. Have you fallen, unfortunately, and as often, as you do, there is nothing else left for you to do, but to wash yourself by true sorrow and sincere confession. For that purpose Christ left the sacrament of penance to his holy Church, where we have absolute assurance of forgiveness. Behold, she is a good Church to belong to: for the good to remain good, and for the weak to become better.

Seventh Commandment: "Thou shalt not steal."

In the fifth commandment God made provision for our personal safety; in the sixth for our moral safety; in the seventh for the safety of our property.

1) What does it command?

1. To leave everybody his own and to give to everybody his own by promptly paying all lawful debts for wages, salary and goods, and to return lost property, when found, and to restore stolen goods and to indemnify the owner for all loss sustained by the theft, or by fraud, or misappropriation, misrepresentation, breach of trust or promise, or injury to his property.

2. To make an honest living by honest labor and occupation.

3. Not to consider honest labor a disgrace, for it is not. Honest labor of the hands and of the mind of every description is elevating. It ennobles man. It sweetens life and it is pleasing in the sight of God and to all right-thinking men. Toil of all kinds, judiciously

performed, does not shorten life; but it promotes good health, strengthens body, mind and soul and lays up a competence for rainy days and for a happy old age and a dollar for charitable and religious purposes.

II. What is prohibited by the seventh commandment?

The taking, receiving, keeping, injuring, destroying, what belongs to another, whether it is obtained by stealing, secretly or openly taking, or by robbery, or by fraud, by misrepresentation, begging under false pretenses, unjust lawsuits, dishonest insurances, wasting time at work, squandering one's own money in drink and sin, cheating in buying, selling, trading, or gambling,—all are forbidden by the seventh commandment, whether they are committed by one, or more, by an army, government or political party, as, for instance, socialists do, or, at least, intend to do. Nothing is clearer in the Bible, than the right to private ownership of property. If any one has in any one of the many ways in important or less important matters transgressed this commandment, restitution must be made, at least in intent, before the sin can be forgiven. Beware of all these sins. There is no blessing on ill-gotten goods. You will lose three and four times in other ways, what you think to gain by them; and, if you do not make restitution in this life, you will have to do so at heaven's gate, before you can get in. Hence, avoid those sins. Do not sell eternal joys for a little worldly goods or temporary gain. If you have, unfortunately, done so, go to a confessor of the Catholic Church at the first opportunity for confession and advice.

Eighth Commandment: "Thou shalt not bear false witness against thy neighbor."

In the fourth commandment almighty God defines the duty of members of the human family toward each other; in the fifth commandment he protects our body; in the sixth our virtue; in the seventh our property and in the eighth our good name.

I. What is commanded by it?

1. To take care of our own good name. How? 1) By cultivating a pure, clean, upright and honest mind and by a God-fearing life; 2) truthfulness in all things; 3) sincerity in all speech. Everybody loves a truthful, sincere and upright person. Always speak the truth, as you know it.

2. We must not only not injure the good name of others, but also defend it against all unjust aggression, and return it, if we have injured it or deprived others of it. Restitution for the injury of another's good name or reputation must be made just so, as the violation of the seventh commandment demands restitution, because the good name and reputation are real, valuable goods. Beware of these sins, for restitution for them is very difficult. To know, what our duty is towards others, is very simple; the Bible says: "Do to others, as you wish them to do to you."

II. What is forbidden by the eighth commandment? Anything and everything in speech, writing, printing, signs, that in any way is injurious to our own, or to another's reputation and good name. Some ways are:

1. False testimony, lies in any and every case, whether in a court of law, or whether before one, or more listeners, and the helpers to such injuries, as

lawyers, judges, superiors or officers of any kind, are doubly guilty.

2. Speaking ill of others, whether such speaking is true, or false. If false, it is slander and calumny. If it is told of true faults, it is back-biting. Everything, that you say of others, must be true, but not everything that is true, you may say. You have faults enough of your own. Correct them. You would not like to have others speak of your true faults, much less magnify them, or accuse you of such faults, as you are not guilty of.

3. Jealousy and rash judgment, imputing evil intentions to others even for good deeds; betraying of secrets; reading letters of others, are all forbidden by this eighth commandment.

4. Lies, untruths of all kinds for any reason whatever, even if in stories, jokes, "just for fun". A lie is always a lie and, consequently, always offensive to God, who is infinite truth itself, and, consequently, always injurious to yourself, if not, also, to others.

5. Hypocrisy and flattery in word and deed. They are always degrading.

6. Listening to any of those things, by which the eighth commandment is violated. If no one would listen to them, scarcely any one would transgress this law, and, consequently, would not offend God nor others by its transgressions.

Ninth Commandment: "Thou shalt not covet thy neighbor's wife."

By the foregoing commandments on the second slate of stone God has protected 1) our social rights, 2) our body, 3) our virtue, 4) our property, 5) our good name. He, now, by the ninth commandment pro-

tects even our own hearts against dangerous affections and protects others even against unchaste thoughts of another, demonstrating thereby, that man is responsible to God, not only for his actions and omissions of good deeds, but, also, for his desires.

I. What does it command?

The sixth commandment commands purity in deed. This one commands to expel unchaste thoughts and desires and imagination directed towards others, for they have a right, that others think of them in a chaste and pure manner. This must be done continually at once and all life long. To be impure in desires is indulging in impurities, nastiness of the soul, as violations of the sixth commandment are of the body. Beware of them, for they are the source of the actions that violate the sixth commandment.

II. What does it prohibit? All wilful, unchaste desires, imaginations, directed to persons of different, or even of the same sex. It is precisely confession in the Catholic Church, that keeps both men's and women's minds pure; for confession is both a preventive and a cleansing power.

Tenth Commandment: "Thou shalt not covet thy neighbor's goods.

In the seventh commandment God protects our property from being taken away. In this one he even protects it against unwarranted longings of others to possess it. It is the protection of the seventh commandment, for it commands men to be just and honest even in thoughts and desires, just as the ninth commandment commands men to be pure in thoughts and desires and imaginations.

I. What does it command?

It commands us to be satisfied with our own and to permit others to enjoy their goods. It is again: "Do to others, as you wish them to do to you."

II. What does it forbid?

All envious thoughts and desires and longings after what others have and are and are considered to be.

LESSON from the ten commandments. God is love. He demands love toward himself and charity toward all from all, who are created according to his own image and likeness. The ten commandments show man, how to apply this law of love toward God and man. Take the ten commandments away and human society falls. They are, consequently, not a burden but a great protection for both the bodily and spiritual life of man on earth and a sure guide to a happy immortality in heaven. They, however, do not take away man's free-will. He may choose to obey them, or to transgress them; but he is not free to take the consequences, neither here nor hereafter. The Catholic Church is the greatest power on earth, inculcating all obligations of all the commandments. Consequently, she is the greatest power for good for the individual and for the nation. Study her. She is the grandest institution on earth. After you know her well, you will like her.

SECTION III.

Commandments of the Church.

CHAPTER I.

Precepts of the Church in General.

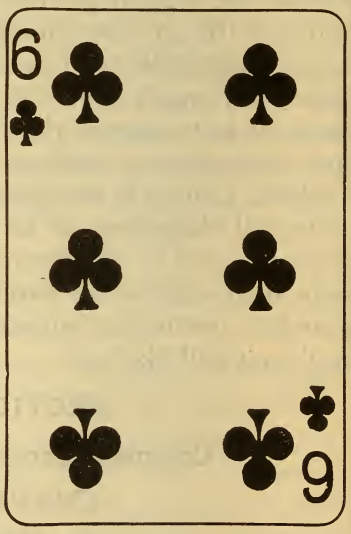
1. To reach heaven we must keep the ten commandments of God, do what they command, and avoid,

what they forbid. This is not all. We must, also, observe the commandments of the Catholic Church, which largely point out the manner, in which the ten commandments of God are to be fulfilled.

Has the Catholic Church a right to make laws, binding under sin and in conscience? Let us see.

2. Every society has a right to make laws for its own members. The Catholic Church is that society established by Christ for leading men to salvation. Hence, she must have the right to enact laws for every thing, that concerns religion; not for business, nor for politics.

3. Jesus Christ, her divine Founder, gave her that power, saying to the apostles and through them to all their lawful successors: "He that heareth you, heareth me." (Lu. 10, 16.) The legislator must have a right to punish disobedience to his law. Hence, Jesus said: "He who does not hear the Church, let him be to thee as a heathen and a publican." (Mt. 18, 17.)



4. The commandments of the Church are chiefly six. There are many other regulations. The six precepts are represented in the card-deck by all four six-spots. The six of hearts represents them as an act of love, which the Church bears for all men; the six of diamonds represents the everlasting rewards

for their observance; the six of spades represents death for disobedience to them; the six of clubs represents the punishment, excluding from her fold their violators.

CHAPTER II.

The six commandments of the Church are:

I. **To assist with attention and devotion at holy Mass on Sundays and holy days of obligation,** because that is man's chief act of divine worship in the New Law. The third commandment of God tells us to sanctify the Sunday. The Church, as teacher tells us, in what manner and at what time we are to do that. Nothing fairer, than that.

II. **To fast and abstain on days commanded by the Church.** This is a stumbling block for non-Catholics; but it is all founded on the Bible. Our Lord commands mortification, self-denial and penance: "If any man will follow me, let him deny himself." (Lu. 9, 23.) "Unless you do penance, you shall all perish." (Lu. 13, 5.) There are 53 cards in the card-deck; the Bible mentions fasting 53 times, as an act of penance and mourning. The Church, as the wise and loving mother, directs us, how and when we shall practice those duties. How appropriately cards teach!

OBJECTION: 1) "I fail to see how eating meat on certain days can defile the soul." So did Adam and Eve fail to see, how the forbidden apple could defile their souls. Look at the consequences! 2) "Meat is just as good, as any other food." So was that apple. There is too much meat-eating. It is not good for the health. Pork makes men lazy. Beef makes them ferocious. All meats make men animalistic, lustful. Meats

were not the natural foods for men created by God in paradise; but they were fruit, cereals, vegetables, fresh eggs and fish. Meats bring on many kinds of diseases and, like liquor, make men prematurely stiff, blunt and old.

III. **To sincerely confess our sins to a duly authorized priest at least once a year.** Our Lord instituted the sacrament of penance for that purpose, and the Church as his duly constituted teacher tells us, when we are to make use of that means of having our sins forgiven. Unless the Church did this, the human passions and weaknesses would find many excuses, why not to confess.

IV. **To worthily receive the holy Eucharist at least once a year and that during Easter time.** Our Lord said: "Except you eat the flesh of the Son of man, you shall not have life in you." (Jo. 6, 54.) The Church again, as his divinely commissioned teacher, tells us, how and when we are to perform this duty.

V. **To contribute our just share to the support of religion.** In the Old Law God commanded to give annually one-tenth of all increase for this purpose. (P. 58.) The Catholic Church reminds us of this important duty.

OBJECTION is often made by stingy, avaricious, people, that the Catholic priests want nothing but money. No objection is less founded. Churches must be erected and maintained for becoming divine worship; school-houses must be built and sustained for teaching the children to so live, that they will obtain the end and object of their creation; teachers and pastors ought to be paid decently. The Bible says: "He, who serves the altar, shall live by the altar." "They, who preach the Gospel, shall live by the Gospel." (I.

Cor. 9, 13, 14.) If people would do, what God commanded, to give ten per cent annually of all their receipts of grain, fruit, stocks, earnings, salaries, wages, etc., for religious purposes, there would never be a call for any thing more. If people gave for religious purposes one-half as much, as they squander every year, everything would be well taken care of. God demands some of man's love in holy faith, hope and charity; some of his time by the third commandment of God, and some of his earnings and goods. This support of religion is a duty, not a choice, and somewhere those, who neglect it, will have to make restitution, either on this earth, or at heaven's gate, before they can get in. Better fulfil it here. The Bible says, "God was angry, when the people did not pay the tithes." (Mal. 3, 8.) It is not otherwise now.

VI. **Not to marry against the laws of the Church.** They are many, all enacted to safeguard the happiness of the married and the family and to sanctify the bond of marriage. God in the sixth commandment gave a special law for its protection. The Catholic Church, as God's teacher and administratrix of his holy sacraments, explains more minutely the meaning of that Law of God in relation to the matrimonial union by her marriage laws. Before making any engagement, go and consult your pastor and guard yourself against any unhappy step for life.

PART FIVE.

Divine Grace.

1. In order to enjoy a game of cards for recreation 1) it is necessary to have the card-deck; 2) then it is required to know the rules of the game. The better they are known and the more judiciously they are applied, the more hope and confidence of success will there be; 3) in order to win out it is of importance to hold the winning trump cards and from start to finish close attention to the game is requisite.

2. It is not otherwise in the great journey of man's life from time to eternity, from earth to heaven. In order to travel on this journey securely 1) the road must have a solid foundation, else there is danger of getting mired and wrecked and of being injured, crippled, delayed and of not arriving at the journey's end. That means, that we must have the true faith, exercise the true religion and board and remain on the true medium of advancing, namely, the One Holy Catholic Apostolic Church, as has been described in Part III; 2) the road must be made passable and walkable by hope, as has been told in Part IV, Section I; in any other case, we will despair, or expect too much from the carrier, the Catholic Church, and from the merits of Christ; 3) we must follow minutely all directions and all guide-boards on the way; we must not be led by our own opinions and inclinations, nor by unsafe of-God-unauthorized guides, as has been clearly set forth in Section II and III of Part IV on the commandments

of God and the precepts of the Church. In order to win out, in order to arrive safely in heaven, our eternal home of never-ending bliss, it is necessary to employ the right kind of means for this all important journey.

3. God has thus far given us everything, as we have seen in the foregoing instructions. He has created heaven for us; he has given us an immortal soul, capable of knowing him and his holy will; he has given us his divine light of faith, his bond of religion, his directing Church, his guiding stars of hope and charity in the commandments. Has he, also, placed the means at our disposal for proceeding on the way to eternal happiness? He has in his divine grace. Grace is represented in the card-deck by the two suits of hearts and diamonds, because it is a gift of divine love, and because the smallest spark of divine grace is more precious, than all the diamonds of this world. Hence, it is a great misfortune never to possess it or to diminish it or to lose it by grievous sin.

4. What is divine grace? By divine grace we understand a gratuitous, supernatural gift, divine help, destined by God to enable us to do all the foregoing, which is demanded of us by faith, hope and charity, and thus to merit heaven by our co-operation with it and in consequence of the merits of Christ's redemption. Consequently, the great game of life is not hopeless; the great journey into heaven is not so difficult after all; for God does all the principal things and gives us the necessary strength, his help, his grace, to do the little, that is expected of us.

5. Divine grace is of different kinds and quantities. We cannot get too much of any of them, but God gives sufficient grace for salvation to every man, who uses

the divinely instituted means for making himself worthy of them and for obtaining them.

6. Divine grace is absolutely necessary for salvation. That is the reason, why Jesus said: Without me (my help, my grace) you can do nothing good, meritorious for heaven. (Jo. 15, 5.)

7. How can we obtain divine grace? It cannot be bought by worldly means. To attempt to buy or sell it is the horrible sin of simony. The two chief means of obtaining grace are 1) prayer and 2) the sacraments.

CHAPTER I.

Prayer.

1. What is prayer? Prayer is the elevation of the mind and heart to God for the purpose 1) of adoring and praising him, 2) of thanking him for all his countless benefits, 3) of asking of him forgiveness for our offenses, and 4) of asking of him new graces and blessings, that we may fulfill all our obligations toward him, toward our neighbor and ourselves. In simple words, praying is speaking with God.

2. Prayer is 1) a privilege obtained for us through the merits of Jesus Christ. If it were granted to each human being to approach Almighty God in prayer only once in a lifetime and that only after long preparation in learning the necessary truths about faith, hope and charity and the commandments, as they have been explained in this book, and only after a long journey, and, perhaps, after paying a large entrance fee, oh, with what attention, devotion, perseverance, earnestness, hope and confidence, would every one pray at that one chance of prayer! Oh, how we would devote

every moment, allowed us for such an audience to tell, what we wanted God to give us and to forgive us. Now, since God in his infinite goodness has made it possible for us to approach him in prayer anywhere, everywhere and at all times, is prayer less of a privilege? Surely, it is all the greater. Hence, we all ought to make a better and more frequent use of it. 2) Prayer is a duty. No man has a choice to pray or not to pray. We need not first take this duty upon ourselves by what some falsely term "taking religion", or joining the Church. We have that duty from the very fact, that we are God's creatures. The Bible says: "Neglect not to pray." (Eccl. 7, 10.); "be instant in prayer." (Col. 4, 2.)

3. Prayer is absolutely necessary for salvation, because divine grace is absolutely necessary for salvation, and prayer is a means of obtaining grace.

4. When ought we to pray? Jesus says: "Watch ye, praying at all times." (Lu. 21, 36.) We can pray "without ceasing," as Saint Paul puts it, by offering to God all our thoughts, words, good actions and our daily works. Thus everything, our whole life, will become meritorious before God and will all be a prayer. However, we ought to pray at stated times: 1) on rising in the morning; 2) at retiring in the evening; 3) more so on Sundays and holy days; 4) when preparing and giving thanks for the reception of the sacraments; 5) in time of temptation; 6) in the hour of death, when the devil will make a last hard struggle to get our soul.

5. How ought we to pray? 1) With any simple words, that come to your mind, just like you would ask any thing from a loving, kind, father or mother or friend: "Blessed be the name of Jesus." "God have

mercy on me." "God forgive me my sins." "Jesus help me." "Jesus grant me thy love." "Mother Mary pray for me." They are all good, simple prayers. 2) The best and greatest prayer of all prayers is the "Our Father", commonly called the "Lord's Prayer", which Jesus taught us. In it is contained everything that we must pray for to God; 3) next to it is the "Hail Mary", also, taken from the Bible; 4) any act of contrition, as for instance: "O, God, I am sorry for having offended thee by my sins; I hate them; I do not want to sin again. Help me by thy grace." 5) Good intention: "Everything I do, I will do, as thou, O God, willest it." These little prayers, a) the "Our Father", b) the "Hail Mary", c) "Act of Contrition", and d) good intention will make a good morning and evening prayer. 6) The litanies of the Sacred Heart of Jesus, of the holy name of Jesus, of the Blessed Virgin Mary and of all the saints and the rosary are all beautiful prayers, for we thereby enlist others to pray for us, and all these prayers are founded on the Bible, as are all the doctrines and practices in the Holy Catholic Church.

CHAPTER II.

DIVISION I.

Sacraments.

The second great and most powerful means of obtaining the grace of God are the seven holy sacraments.

1. Definition: A sacrament is 1) a certain outward sign or action, 2) instituted by Christ, 3) for the purpose of giving grace to souls.

2. They thus correspond to the full nature of man: 1) The senses feed on their outward sign and action;

2) the soul feeds on their sanctifying grace, which 3) God, the Creator of man gives.

3. God alone can give grace; consequently, he can attach it to any outward sign or action that will infallibly confer it of its own power in virtue of his divine institution. The sacraments, consequently, do, what they say; for instance, in baptism, water coupled with the proper actions of washing and the words saying so, does actually cleanse the soul. As the sun gives light by its own inherent power, thus do these certain signs or actions confer grace by their own inherent power. But, as man can place obstacles in the way of the sun's light, so can he in virtue of his free-will, place obstacles in the way of divine grace by refusing to accept it or by keeping mortal sin on his soul. Consequently, for their validity and efficacy they are not dependent on the piety, sanctity, virtues, nor private conduct of the one administering them, but on the disposition of the recipient.

4. The administrator of the sacraments must have received power from Christ through the holy sacrament of ordination, in order to give validity, and he must perform the sacred rite exactly by word and action, as Christ instituted it.

5. The sacraments are necessary for salvation, because they are a necessary means of grace.

6. Some sacraments, like baptism, confirmation and holy orders, cannot be received more than once by the same person, because they impress an indelible mark on the soul. Some others, as baptism, penance, are for the purpose of forgiving sin: others, as confirmation, holy Eucharist, holy orders and matrimony, can be received worthily only, when the soul is free from mortal sin.

7. Seven is a holy and mystical number in the Bible. It is not insignificant even in the card-deck. If the fifty-two cards of the card-deck are multiplied by seven, and the joker added, the result is 365, the number of days in the year, indicating, that the seven sacraments are, like prayer, for every day in the year, and the 365 days of the year signify our lifetime rounded out, and that, consequently, some of the sacraments, at least, are for each one for each day of his life. They are represented in the card-deck by the seven of hearts, because they are gifts of pure love from our blessed Lord; by the seven of diamonds, because they are more precious than all the diamonds of this world; for all the wealth of all the world cannot obtain for us the saving grace, which they confer. The sacraments, in a word, are the God-appointed means of applying Christ's redemption to our souls.

DIVISION II.

I. **Baptism** is the first sacrament, because, unless we are baptized, we cannot receive any other sacrament; it is the most necessary sacrament, because without it there is no salvation for any one. Jesus says: "Unless a man be born again of water and the holy Ghost, he cannot enter into the kingdom of heaven." (Jo. 3, 5.) Christ made no exception. Man's thinking and opinionating changes nothing herein. "Man" here in the words of Christ signifies "human being". Children are human beings, too.

2. Baptism is primarily for the purpose of forgiving original sin; for other personal, actual sin, Christ instituted the sacrament of penance. Children are affected with original sin; (P. 184.) therefore, they need

baptism. The Bible says: 1) "By one man sin entered this world and by sin death;" (Rom. 5, 19.) 2) "we were by nature children of wrath." (Eph. 2, 3.) 3) The apostles baptized whole families, among whom there were children. (Acts. 10, 48.) Nothing is clearer in the Bible, than the necessity of baptism for all without exception of age, condition, race, birth, or color. If you are not baptized, go to a Catholic priest for instruction at once. Do not jeopardize your eternal happiness by neglecting it.

3. Baptism cleanses us from original sin and from all other sins, committed before it, and it releases all punishment, due to sin, clothes the soul with sanctifying grace, with the virtues of faith, hope and charity and makes us children of God and members of his true Church and heirs to the kingdom of heaven.

4. The word "baptize" means to wash. It does not mean "to immerse", yet washing can be done by immersing, by sprinkling, by rubbing with water in the hand or sponge or cloth, or by pouring water on the bare skin, preferably on the forehead of the one to be baptized, and the person performing that action, not some one else, saying at the same time, having the intention to do what the true Church of Christ does, "I baptize thee in the name of the Father and of the Son and of the holy Ghost," (Mt. 28, 19) and no other word. Not a single word may be omitted; not a single word may be added; for just so and not otherwise did Jesus instruct the apostles for it.

5. The priest is the ordinary minister of this sacrament, and the church is the ordinary place for its administration; but, in case of necessity, in case of danger of death by delay, any person doing and saying,

what is prescribed in the foregoing number, can and should validly baptize any one, any where and at any time.

II. Confession.

1. After the child has come to the use of reason, has learned the use of the free-will, has learned to distinguish between right and wrong and has, unfortunately, decided for the wrong, has transgressed God's holy law, committed sin, defiled his soul, (and every sin, great or small, does dirty the soul) there is nothing else to do but to cleanse, wash, the soul in the holy sacrament of penance by a good, humble, sincere, contrite confession to a Catholic priest, take the penance imposed by him, resolve not to sin again, and receive absolution of sin from him; for that is the sacrament instituted by our Lord for that very purpose. All this holds good not only of children grown up, but for all of us without any exception, for we are all sinners, more or less, and are apt to dirty our souls by sin, just as we are apt to dirty our body, our hands. If we slip and fall, there is nothing else to do, but to rise again. Just so it is with the spiritual life: if we have the misfortune to fall into sin, much or ever so little, there is nothing else to do, but to rise and wash our souls in the sacrament of penance. "If we say, we have no sin, we deceive ourselves". (Jo. 3, 4.) Confession is not only a curative, cleansing, remedy for sin; it is, also, a preventive remedy, that means, that people, who go to confession frequently, are not so apt to fall into sin, just as persons, who frequently wash themselves and brush their clothes even if they see but little or no dirt, are more careful, not so apt to dirty themselves.

2. This sacrament is a stumbling block, a sort of a bug-a-boo, for those outside of the Catholic Church,

and, yet, nothing is more natural, nothing more simple, nothing more in correspondence with the mercy of God; and, if there were no other arguments in favor of the Catholic Church, but this one, that she has the sacrament of penance, that argument alone ought to be sufficient to prove, that she is the only true Church of Christ.

3. Confession was practiced in the Old Testament:

1) God called Adam and Eve to account for their disobedience. Why? To confess their sin. They did confess, did penance and were saved. God called Cain to account for the murder of his brother Abel. Cain denied his guilt, made a bad confession.

2) By many sacrifices which had to be offered for certain sins. By them, consequently, people had to confess their sins openly; for, when any one offered up a certain sacrifice for a certain sin, it was clear to every one, that he had committed that sin.

3) The Bible says: "If any man or woman shall commit any one of those sins, which men are apt to commit, they shall confess their sins." (IV. Mos. 5, 7.) God leaves us no choice. Confess to whom? To the winds? To the meeting? To God? God did not say so. Undoubtedly, to the priest to whom the sacrifices were to be brought.

4) They did practise confession in the Old Law. Adam and Eve confessed to God alone, because God had no one to take his place then; but as soon, as God had someone to make his substitute, people did confess to them: a) Thus king David confessed to the prophet Nathan; (II. Kgs. 12, 13.) b) "the people came and confessed their sins to Saint John the Baptist," not to God alone (Mt. 3, 6.) c) Christ said: "go, show yourself to the priest." (Mar. 1, 44.) Why?

To uphold the office of the priest in forgiving sin, as already ordered in IV. Mos. 5, 7. (P. 73.)

4. Christ promised the power of forgiving sin to Saint Peter in his office, as visible head of his visible Church on earth: "To thee I will give the keys of the kingdom of heaven." (Mt. 16, 19.) To open heaven's gate, it clearly is necessary to forgive sin, for nothing defiled can enter heaven. Later on Jesus gave this same power to all the apostles, saying: "Receive ye the holy Ghost, whose sins you shall forgive, they are forgiven: whose sins you shall retain, they are retained." (Mt. 18, 18.) That was and is a part of the ordination of the priesthood, by which this power is given. He made the apostles by that ordination, the judges with full power. He made no exception. The same judgeship is conferred together with all the power of forgiving sin to the priest in holy ordination. It is idle to maintain, that no one need go to confession, because Christ did not in so many words command to do so, because a) from that very fact, that he gave the apostles the power to forgive sin, it naturally follows that people were to confess them; b) that obligation to confess the sins was already clearly laid down in the Old Testament, as has been shown in the preceding number.

5. It would be blasphemy to maintain that the power of forgiving sin died with the apostles; for that would accuse our Lord of the unfairness and the injustice of affording the people of their time a better opportunity of saving their souls, than all others after them. Just as the apostles through the holy sacrament of ordination transmitted the power to baptize, just so did they transmit the power of forgiving sin by the holy sacrament of ordination, by which sacrament that

same power of forgiving sin has been and is and always will be transmitted to every priest.

6. The confession of sins to some one, who can heal them and advise, how to avoid them, is so natural, that even the heathens of old taught and practiced it:

1) Pythagoras said: "Sins must not be covered up with words; but they must be unfolded, in order that by correction and punishment they may be healed." To unfold sin is the same as to confess sin. Sins are wounds of the soul. That is the reason, why the confessor is, also, a spiritual physician. If you want a physician to help you in sickness, you must not only tell him your troubles in a general way, but state them in particular; just so it is with the sickness of the soul, which is sin. General accusation of being a sinner will not do the work. Remedies cannot be prescribed, advice cannot be given, as it ought to be given, upon such general accusations.

2) Aristotle says: "To confess one's sins, is a sign of sound reason." This is for all those, who will be guided by nothing but reason. Aristotle was the clearest reasoner, that ever lived. Reason does not rebel against the oral, explicit, full, sincere, contrite confession of sin to a priest, but clearly advocates it.

7. Evil men have slandered the Catholic Church, falsely claiming, that some Pope, some bishop, some priest, has invented confession, when nothing is clearer from the Bible from the beginning of man all through to the present day, that oral and auricular confession is of divine ordinance, though in the Old Law it was not a sacrament.

8. **OBJECTIONS SOLVED:** 1) "The priest is a man like any other man; how can he forgive sin?" He is and he is not. In his human nature he is: in his

office he is not. The judge in court is a man like every other man in human nature, but not in his office. In his office he has power, which other men do not have. He can release, forgive, the offender his punishment; he can also sentence him, impose punishment. In like manner has the Catholic priest power of forgiving sin. Where does he get it? Through the means, which Christ instituted for the purpose of conferring that power, by the holy sacrament of ordination.

2) "Confession is degrading." No; it is not. The Bible does not say, that it is. Own up like a man; that is not degrading, but elevating. Which of two sons do you like best: the one, who denies his faults, or the one who owns up to them? In confession the sinner need not be known, his face need not be seen by the priest, and not a word or sign is ever given by the priest to the sinner in consequence of the confession; for everything is settled right then and there once for all; and, consequently, there is not, cannot be, a loss of reputation, nor do you lower yourself in the estimation of the priest any more by telling your sickness of the soul to him, than you do by telling your bodily sickness to your doctor. The priest thinks nothing about it afterwards. He is sorry, because you sinned; but glad, because you repented, confessed and are reconciled to God again. The seal, secret, of confession is absolute for all eternity. He cannot talk to you, nor to any one else about it, nor can he by the least sign demonstrate, what has passed in the confessional. The seal of the confessional never has been broken. Many priests have suffered and died, because they would not break the sacred secret of the confessional.

3) "We can confess our sins in a general way and our preacher can give us a lecture from the pulpit, and

that suffices." Supposing, your doctor gave you a lecture on health in a general way would that cure you? Would that satisfy you? Could he do anything else, if you acknowledged only in a general way, that you were ill. Just so little, does such meaningless confession and instruction satisfy the needs of your soul; nor does the Bible teach that proceeding. It does not say: "They confessed themselves sinners," but "they confessed their sins", and not to God alone either.

4) "Non-Catholics believe in the forgiveness of sin upon repentance only." The Bible does not say, that that is the divine institution for the forgiveness of sin; but the Bible does say: "If any shall commit any sin, let them confess their sin." Surely, it is much harder to believe in the forgiveness of sin on repentance only, in which you judge your own case, to which no one has a right, and in which you do so without penance and the assurance of forgiveness from God's authorized minister, than to believe in the forgiveness of sin in the way it is practiced in the Catholic Church.

5) "God alone can forgive sin." That is Catholic doctrine exactly, and just because he alone can forgive sin, that is the reason, why he alone can give that power to man. That he has done so, is as clear from the Bible, as anything in it, and that he wants that power to be used, is just as clear; and that, consequently, he wants men to confess to man, is just as clear. Why do you want to get around it, if you believe in the Bible?

6) "Supposing, I confess my sins to God alone in secret, why will that not do?" Supposing you pay your taxes directly to the President of the United States? Will he take them? No. Why not? Because he has other officers for that purpose. So has God other

officers for the purpose of receiving your confession. Supposing, you baptize yourself? Can you do so? Why not? Because Christ has not instituted regeneration that way. Why, then, stop with baptism? Why not observe the whole Bible? If you want the grace of God, you must make use of those means, which Christ has instituted for the purpose of conveying them. If you want to go to heaven, you must follow that road, which God has marked out for you, that is, through his holy Church. You cannot construct a road yourself. Just so little can you construct a way of getting rid of your sins. The way, the means, appointed by God himself is the confession to his appointed ministers. The sacraments are means of obtaining God's precious grace. Christ wills, that they be administered by man to man. You cannot construct means of your own for obtaining those sacramental graces. Confession is a sacrament; consequently, Christ wills that it be administered to us by others.

7) "Confession makes sin easy." "People can sin in the hope of forgiveness of sin by confession." Answer: a) Well instructed Catholics know better. They are taught that to sin in the hope of forgiveness is the very grievous sin of presumption itself (P. 275) and that that is very dangerous; for God may not grant them the opportunity, as man may die suddenly in his sins, as many do. b) Confession does not make sin easy; but concealment does make sin easy. The very obligation of confession keeps many a one from sin. If people wish to lead a good christian life, they confess. If they want to follow their passions, they remain away from confession. Therefore, the devil and the world hate it. Hence, confession is not only a means of having committed sin forgiven, but it is, also,

a strong preventive and does in reality prevent countless sins. Therefore, no one should say: I do not need confession; I have not sinned. Such deceive themselves; but even if it were true, that they have no sins, they need confession as a preventive against sin.

8) "How can a sin be forgiven by merely telling it?" It is not forgiven by merely telling it. What is necessary for a good confession? a) Fervent prayer for the grace to make a good confession; b) careful examination of conscience, that one may know all one's sins, which are not yet confessed, so that he can tell them all by name and number; c) true sorrow for sin for having offended God by them; d) sincere confession of them all without any exception to the priest for the purpose, with the intention, of receiving absolution from him; e) the firm purpose of doing better; f) the priest's absolution; g) the performance of penance enjoined by the priest. Hence, telling the sin is only one part, not even the principal part of confession, but sorrow and absolution are the two principal parts.

9. What questions are asked in the confessional by the confessor? Never any question out of curiosity; not even an unnecessary question: only such questions, as a prudent, courteous physician would ask of any patient, in order to properly diagnose the case. Very few questions are asked. In most confessions not a single one.

10. What is given for penance? Never to pay money. Under no consideration can the confessor receive money for pay for the forgiveness of sin neither in nor out of the confessional. Penances are usually some prayers.

11. What does confession do?

1) It forgives sins. It takes a great load off our hearts. Try it. It fills the soul with consolation and renewed hope and courage. It cleanses the soul, and you feel better than after a good bath from all filth.

2) It clothes the soul with precious sanctifying grace, restores it, if lost, and increases it, if not lost. It makes you a child of God again and restores to you the-by-mortal-sin-forfeited right of heaven.

3) It prevents sin. Hence, every one needs it.

4) It restores unjust goods and injured name and reputation and prevents goods and good name and reputation from being unjustly taken. That is the reason, why prudent experienced employers like Catholic employees who go frequently to confession.

5) It gives peace to the mind and soothes the nerves. Experienced physicians know this well. Hence, they are only too glad to have the priest attend to their sick for their spiritual wants.

6) It cures secret evils in the world, which no human law can reach.

7) Its good effects last for all the endless years of eternity. It is the most consoling and most efficacious means in the Catholic Church of reconciling men to men and to God, and that is one of the surest proofs that the Catholic Church and confession itself are divine—seven precious, diamond, fruits of confession.

III. Confirmation. Our divine Lord was not content with instituting a sacrament, baptism, to forgive us original sin, and make us his children and heirs to heaven, and another sacrament, penance, to forgive us our own sins and to restore all those rights to us again, if we lost them by sin; but he, also, left us a sacrament, confirmation, which confers grace to make

us strong and perfect christians, so that we might fight the devil, the evil influences of the wicked in this world successfully, and that we might overcome our own sinful inclinations better. In it the Holy Ghost is imparted to us in a particular manner, as Jesus had promised him, and spiritual graces are given us to fight the spiritual battles successfully, in a word, to be stronger in mind and heart to do all, what faith, hope and charity demand of us, as is amply described in this book.

IV. **Holy Eucharist.** Our Lord was not even satisfied with the institution of sacraments, that confer grace; he, also, instituted one, in which he gives himself as true God and true man under the appearance of bread and wine, the Most Holy Eucharist. The Holy Eucharist, consequently, is the body and blood, soul and divinity of Jesus Christ under the appearance of bread and wine. Receiving the Most Holy Eucharist in the Catholic Church is receiving holy communion. The offering up of it is the holy Mass.

1. The holy Mass is the sacrifice of the New Law, which was prefigured by all the sacrifices of the Old Law. Jesus instituted it at his Last Supper, when he took bread and said of it: "This is my body." He did not say: This means my body; nor, this represents my body; nor, this is a remembrance of my body. No; but "It *is* my body." Consequently, what must have taken place with that bread? Its substance, its nature, must have changed into the true body and blood of Christ, so that he, as true God and as true man, was truly present under the appearance of bread, which was then no longer bread, but only appeared to be bread to the eye, touch, smell and taste, but which was in reality himself. He gave to his apostles of it to eat. That was the first holy communion administered.

Then he took the chalice, wherein was wine. He said of that wine: "This is the chalice of my blood." How could he say so, if the substance of the wine had not changed into his blood? It did so change. Then he told the apostles to drink of it. Then he told them to do that same thing, what he had done. Thereby he gave the apostles that part of their ordination, which conferred on them, as it confers on every priest, the power of changing bread and wine into the true body and blood of Christ. He said to his apostles: "Do this in commemoration of me." What had he just done? Changed the bread and wine into his own true body and blood and he commanded his apostles to do that very same thing. Consequently, he must have given them the power to do that same thing what he had done, to change the bread and the wine into his own body and blood. Nothing is clearer in the Bible than this. The apostles themselves exercised this power of consecrating, changing bread and wine, and they transmitted that same power in virtue of that power, which Christ gave them, saying: "All power is given to me in heaven and on earth. As the Father has sent me, thus I send you" (Mt. 28, 18.), fitted out with all this power. Consequently, they had power to transmit that power of preaching, baptising, confirming, forgiving sins, of changing the bread and the wine and of ordaining. Nothing is clearer in the Bible.

2. When the bread and wine are changed and offered up to God in the holy Mass, that act becomes a true sacrifice of 1) adoration, 2) thanksgiving, 3) propitiation, 4) impetration, which four-fold duty men have toward God, and the true religion must have one act, by which man can and does fulfill all these four-fold obligations in the best possible manner. True

philosophy of religion demands that. Here, in the Mass, is that one great act instituted by Jesus Christ himself for that very purpose. This sacrifice is the foundation of all true religious worship, because by it we acknowledge God's supreme dominion over us, his total independence of us and our total dependence upon him for every moment of our existence and for the attainment of our end of creation, eternal happiness in the next world. Sacrifice is the center of all true religious worship, around which all other divine worship moves. It is the fountain-source, whence all other graces flow. That is the reason, why the Church obliges us to assist at it with attention and devotion on Sundays and holy days.

3. Mass is the same sacrifice as the sacrifice of Christ on the cross on Mount Calvary; only the external appearance is different: on Mount Calvary the sacrifice was bloody; in the Mass it is unbloody. What is necessary to make it the same sacrifice? Three things: 1) That the victim of both be the same. Christ was the victim on the cross on Mount Calvary. Christ as true God and as true man is offered up under the appearance of bread and wine in the Mass. Consequently, the victim is the same on the cross and in the Mass. 2) That the priesthood offering it up in both be the same: Christ offered up himself on Mount Calvary: the priest, who participates in the priesthood of Christ, offers up Christ in the Mass. Consequently the priesthood is the same in both. 3) That it be offered up for the same purpose: Christ offered himself up on the cross as a sacrifice of a) adoration, b) thanksgiving, c) forgiveness of sin, d) satisfaction for sin. The same is done in the holy Mass. Consequently, they are one and the same sacrifice. On the cross Christ paid

the price of our redemption. In the Mass that price of that redemption is applied to our souls.

4. When we receive as spiritual food for our souls the most holy Eucharist under the appearance of bread, we receive holy communion in obedience to Christ's command: "Except you eat the flesh of the Son of man, you shall not have life in you." (Jo. 6, 54.)

5. To receive holy communion worthily, we must be in the state of sanctifying grace, free from mortal sin, and have sufficient understanding about it to know, that it is not common bread, but that it is the living Jesus Christ, as true God and as true man under the appearance of bread. That is the reason, why previous instruction by the priest is necessary.

6. What does it do for us? 1) Worthily received with true faith, hope and charity, it gives us an abundance of sanctifying grace; 2) it may remit venial sin, although it is not for that purpose; 3) it makes us strong against sin; 4) it preserves from sin with our co-operation; 5) it closely unites us to God here on earth and is a pledge of his union in heaven. It is the grandest and holiest thing in the Catholic Church. That is the reason, why Catholics build churches: to offer therein the holy sacrifice of the New Law and to preserve therein Jesus in his real presence under the appearance of bread in the tabernacle for the adoration of him and for the reception of him in holy communion by men. Thus Catholic churches are in reality the house of God. (P. 369.)

V. **Holy Orders.** Jesus made the sacraments means of conferring grace and the merits of his redemption to human souls. He did not remain with us to administer them himself, nor did he appoint angels for their administration. He appointed men. The

priesthood of the Old Law was hereditary: The priesthood of Jesus Christ in the New Law is transmitted to those, called to this high and holy state by God, through the medium of the sacrament of holy orders, which Christ instituted for that very purpose, and wherein lies the reason of the priest's power in his office. These powers are conferred without fail, just as the powers and graces of any of the other sacraments do their work without fail, if man places no obstacle in their way. The priest's powers are principally those of 1) preaching the gospel with authority, 2) forgiving sin, 3) offering up the holy sacrifice of the Mass, 4) administering all the other sacraments, excepting confirmation and holy orders, which belong to the bishop, 5) of blessing persons and things and 6) of praying for his people officially, in the name of the true Church of Christ.

2. It is of the priest, Christ says: 1) "Who hears you, hears me;" 2) "Who despises you, despises me;" 3) "Go, into the whole world, preach the gospel to every creature;" 4) "Baptize them;" 5) "Whose sins you shall forgive, they are forgiven;" 6) "Do this", change bread and wine into the true body and blood of Christ.

3. 1) People honor a farmer. The priest is farmer, too: his field are the immortal souls of men; he sows the word of God in them; he gives them the "bread of life," Jesus himself, in the holy Eucharist; his harvest crop is eternal life. 2) People honor the soldier: The priest is a soldier, too, and an officer in the army of Christ. He fights for immortal souls and conquers the devil, who must obey him and let a soul go free at his command in baptism and in the confessional. 3) People honor a good doctor: The priest is a physician of

a more exalted order; he is the physician of souls created according to God's own image; he cures them, heals them in the confessional. 4) The priest is a delegate of God; he takes God's place on earth for us: "He, who hears you, hears me." There is no doubt about it; there is nothing clearer in the Bible.

4. **Why do Catholic priests not marry?** This is another bug-a-boo for non-Catholics; yet, it is so simple, as everything else in the Catholic Church. Celebacy is not a dogma; it is only a Church-law, enacted for very good reasons, founded, like everything else in the Catholic Church, on the Bible. Why is it?

1) Because the priest takes Christ's place on earth in reality in his office, and Jesus Christ was not married. Therefore, the Catholic priests do not marry.

2) A single priesthood is necessary to endure the hardships of its office. Only unmarried, unencumbered priests were able to carry the gospel of Christ into heathen countries and into all the world according to the command of Christ: "Go, ye, into the whole world; preach the gospel to every creature."

3) The Bible says: "A married man is divided between the duties to his wife and those duties due to God." The priest being Christ's substitute must not be divided, but must give his whole time to God; and so he does. Therefore, the Catholic priests do not marry.

4) The apostles best understood the will and the mind of Christ. They both taught and practiced celebacy. The priests are their lawfully ordained and appointed successors in office. Therefore, they do not marry.

OBJECTIONS SOLVED. 1. Some say: "Celebacy is impossible." Those, who maintain this, deny

the pure life of millions and judge all others by themselves, which is not right.

2. Others say: "It is unnatural." No; it is not unnatural; but it is above the ordinary state of the life of those, who claim to be ministers of Christ, but are not.

3. "There are frequent falls in consequence of celebacy." Not true. Statistics prove, that far fewer break the vow of celebacy, than the matrimonial vow. You can read every day of married clergy going wrong; while of the 16,000 priests in the United States very few, if any, break their vow. Compare them with a city of 16,000 of all married people, and among these latter there will be thousands, who are not satisfied with their own wives and husbands. Prostitution would be well supported among them, while not a single one could be found among the 16,000 priests to patronize any such institution. When a priest goes wrong, it is such a novelty and of such rare occurrence, that it is flashed from one end of the country to the other in strong headlines in the newspapers. Supposing, that one in every twelve went wrong, which evidently is not the case, it would be no worse, than it was at the time of Christ, for one of his twelve apostles went wrong, and it would prove nothing, excepting this, that the Catholic Church, the true Church of Christ, is not at all dependent upon a few individuals, but that the Holy Ghost guides her safely, proving to all the world, that she is divine.

4. "The Church has no right to compel any one to remain single." The Catholic Church does not compel any one to remain single. It is the young man's own free choice, not hastily made but made after twelve long years of preparation by arduous study and fervent

prayer and frequent reception of the sacraments and serious consultation with God and men, and not before he is twenty-four years of age, and the most of them are older at ordination. The world itself honors and confides in the unmarried priest of the Catholic Church. Confession, one of the greatest institutions of Christ in his true Church, would fall to pieces with a married clergy. In time of epidemics, yellow-fever, cholera, the unmarried priests and sisters of charity remain at their posts of duty, while not seldom other ministers flee with their wives. That tests the genuine metal.

VI. **Matrimony.** Holy orders propagate the holy priesthood for carrying on the work of saving souls among the children of men, who are produced lawfully in the holy state of matrimony.

1. Marriage was made a holy union by God himself in paradise between one man and one wife; he appointed for them the end and object of that union: to help each other to "grow and multiply" in the knowledge, faith, hope and love of God, and thus to help each other to save their immortal souls, instead of helping each other to sin, as they unfortunately did do; and to raise children, not merely for this world, not merely to perpetuate their name, to inherit their property, but for heaven and for God; to people heaven with immortal souls and to fill those vacant places in it, which had been lost by the rebellious angels. Consequently, married people who do not produce children, if they can, are looked upon with great suspicion of frustrating the objects of matrimony and of practicing abominations in the sight of God. It invariably looks bad, when married women not over middle age, go around with the circus, with opera troops, and are seen

on the lecture platform and are raising no children, or only one or two. There are some, who even claim they are practicing those abominations, in order that they may do works of charity, or of religion, or even to preach the gospel! Woman's place is in the home. She is not called by God to preach the gospel. God will not accept her works of charity, or religion, if she commits immoralities in the married state, in order to be free to perform them, for the end does not justify the means. And all things in matrimonial matters, that frustrate the laws of nature, are immoralities; and those, who practice them, are immoral. The God-designed work for married people to do for saving souls is to raise large families of children in the fear and love of God, as the Bible clearly points out.

2. Men can degrade the holiest institutions. It is not otherwise with marriage. Our Lord Jesus Christ raised it out of the mire of sin, to which men had degraded it, and elevated it to the dignity of a sacrament by which he wills that the merits of his bitter suffering and death and precious sanctifying grace of God should flow to the immortal souls of husband and wife, so that they might live happily together and fulfill the object of marriage, as explained in the preceding number.

3. God, consequently, is the author of marriage. He has appointed its end and object. He has made its bond an indissoluble one, just as he has established the bond of religion between himself and man. (P. 158.) That bond of religion can never be dissolved, if men wish to be drawn to heaven by it. Just so little can the bond of marriage be dissolved, for the Bible says of it: "What God has joined together, let no man put asunder." (Mt. 19, 6.) Jesus made no exception. The

granting of divorces is a profanation of one of God's holy institutions, because God has reserved the right of severing the matrimonial bond to himself by death of either the husband or wife. He has not even given that power to his Church.

4. Marriage is a holy sacrament, that can be received worthily only in the state of sanctifying grace, when the contracting parties are free from mortal sin, and validly only when in accordance with the laws of the Catholic Church laid down for its protection. Consequently, those sin, who receive it in the state of mortal sin or who marry without observing the laws of the Church. Consequently,

5. Mixed marriages are to be avoided: 1) because one person cannot receive the sacrament of matrimony all alone, and, if one of them is not in the state of sanctifying grace, which is quite likely in every case of mixed marriage, they do not receive the grace of this sacrament, and how can they, then, assist each other in saving their immortal souls, when they do not serve God together in his Holy Church.

6. Beware, of unholy alliances. They are not for a month or a year, but for life, and their effects are to last for eternity. The matrimonial state is a high and holy and dignified state of life. God wills it to be so; but it is that only for those, who prepare for it, not by sinning, but by prayer, by the reception of the holy sacrament of penance and the Eucharist and by instructions from their pastor and who enter upon it, not from unworthy motives, not from motives different, than those, designed for it by Almighty God in its institution and by Jesus Christ in its elevation to the dignity of a sacrament. For the sanctity and for the indissolubility of the marriage bond the Catholic

Church has fought her hardest battles. The fact, that she has always opposed divorces and thus minutely upheld the Bible in all ages, in all places, under all circumstances, is one of the strongest open proofs that she is the true Church of Christ. She is a good Church to belong to. She prescribes absolute fidelity to both husband and wife. She holds their duties up to them. She takes care of the safety of the family, of the home, and, consequently, of society and the country and the government.

VII. **Extreme Unction.** 1. The devil tries all our lifetime to deprive us of sanctifying grace and thus to prevent us from obtaining and occupying that place in heaven, which he lost by his rebellion. He makes his last great desperate attempt for our destruction at the hour of death. Christ foresaw this. Therefore, he instituted the sacrament of Extreme Unction, which gives us grace to fight the last fight successfully and to die well in the grace and friendship of God.

2. Extreme Unction is best administered, not in the last hour of death, but when we are seriously ill. It often restores with the health of the soul, also, the health of the body. It is the only sacrament, in which the prayers of the Church are directed as well for the health of the body as of the soul, and even for the temporal and spiritual welfare of those present at its administration. Hence, we should assist at it, whenever opportunity presents itself. The Priest, therefore, should be notified in good season, when any one is sick, so that there may be ample time for preparation. It is a great relief to the sick, to have his conscience in order. Experienced and unprejudiced physicians acknowledge this truth, and, consequently, are very glad to have the spiritual wants of the sick administered to.

Only prejudiced, discourteous, bigotted physicians and other people, will deny, or oppose, the priest in administering the last spiritual wants of the sick and dying.

3. Confession should precede Extreme Unction. But even if the sick is unconscious, always call the priest, for in that case Extreme Unction will forgive the sin, provided, the sick person is penitent.

4. Extreme Unction takes away the remnants and evil affects and scars and little defilements and little debts of sin. Non-Catholics do well to ask the Catholic priest to visit their sick. Do not be backward in doing so.

5. It is founded clearly upon the Bible: "If any one is sick among you, call in the priest of the Church. He will pray over the sick and anoint him with holy oil in the name of the Lord. The prayer of faith shall save the sick man and the Lord shall raise him up, and if he be in sin, they shall be forgiven him." (Jas. 5, 14.) No language can be plainer in favor of anything than this is in favor of Extreme Unction. Nowhere can you find this command of the Bible fulfilled, except in the holy Catholic Church. Another great proof, that she is the only true Church of Christ. She is a good Church, the only Church, to belong to. As you have perceived from this book, which gives all the essential teachings and practices of the Catholic Church from the beginning to the end, she takes care of the soul of man from his entrance into the world, until he leaves it again, and even after death she does not abandon the soul, but follows it up by fervent prayer and the offering up of the holy sacrifice of the Mass for its spiritual welfare, after it has taken its flight to the shores of eternity, in order that its eternity may be a happy one and that it may walk up the golden stairs and sing the

songs of angels in the realms of eternal bliss for the never ending days of eternity. There is nothing vague, there is no loop-hole left for the devil to slip in and the soul to slip through with him into hell. There are no doubts about the meaning of any of her teachings, which are the teachings of Christ, and they are all so simple, that they can be fully represented by the card-deck, as has been done. There is nothing wanting, no defects, no guess-work about her divine service and administration of the sacraments. She has them for all the needs of all men, at all times, in all places, in all circumstances and without any distinction of race or color. Confide yourself to her. Do what she tells you, and you are on the right road to a happy eternity.

CHAPTER III.

DIVISION I.

Sacramentals in General.

In every card-game are cards of different value, power and denomination. Some are called small, others large. Some are called small only in comparison to the other larger ones. They are not called small, because they are of little use, for they are of the utmost importance, and scarcely any game can be played well without them. They not only back up the big cards, but often prepare the way for them and draw them out, so that they can do their full work in the game. Thus those small cards are a type of the sacramentals in the Catholic Church. They are of less importance, than the sacraments, yet, of great importance; for they assist the soul to become properly disposed, so that the sacraments can do their full work in it, and, after the

worthy reception of the sacraments, they follow up, back up, the sanctifying grace of the sacraments in the soul, so that they may produce the best results in the soul.

1. **What are sacramentals?** The Bible says:

1)—That, after Almighty God had created something in each of the six great creation periods, he saw, that it was good and, consequently, pleasing in his sight;

2)—That on the seventh day he looked over all once more and he saw, that all was very good, and the Bible might have just as well have added "holy", for everything must have been holy, because it went forth from the hand of God and because everything was created for a holy purpose, that is, to glorify its Creator; but that no one might doubt, that all was holy, God on the seventh day gave everything this higher, holier, dedication by bestowing upon it his blessing (P. 37, 132.);

3)—That Adam and Eve by their disobedience to God's law drew down upon the whole earth and everything in it the curse of sin, and all things thus became, to a considerable degree, serviceable to the devil to tempt men to sin. Hence, it was, that God said to Adam: "The earth shall be cursed in thy works." (I. Mos. 3, 17.);

4)—That Jesus Christ gave all power to his apostles. He surely had power to bless and sanctify and to curb the power of the devil and to forbid him to use such blessed articles for evil. Consequently, he gave to the apostles and to their lawfully ordained successors, Popes, bishops and priests the power to bless and sanctify and to also transmit that power of blessing to others and that they did transmit it (Acts. 1, 26.;

5)—That "everything is sanctified by the word of God and prayer" (I. Tim. 4, 5.);

6)—That Christ did institute an infallible means, the holy sacrament of ordination, by which this power of blessing, sanctifying and consecrating and curbing the power of the devil is transmitted to the priest in the holy Catholic Church.

When, now, the priest makes use of this power of blessing, sanctifying, consecrating things by prayer and the word of God, he takes away from them that curse, which sin brought upon them, and places them into that same condition, where God had left them, after he had created them, and where they were before man had contaminated them by sin, and takes them out of the power of the devil, so that he cannot use them any more without man's consent, to tempt men to use them for offending God, and the things then so blessed and sanctified are called sacramentals, because they are thus separated from other common things of their kind and set aside for religious and divine purposes and are made means and instruments of obtaining grace. Consequently, sacramentals are, like everything else in the Catholic Church, founded on the Bible. They are external things, which include and help us to obtain internal gifts, divine grace and spiritual benefits.

2. **Different kinds of sacramentals:**

1)—Some things are blessed and set aside permanently for and used only at divine worship or at the administration of the sacraments, for instance, chalices, altars, priest's vestments, holy oils for ordination, baptism and extreme unction. This is all founded on the Bible, because God gave such prescriptions for the blessing of such things in the Old Testament, and

Jesus made use of blessings in the New Law, for he blessed children and bread.

2)—Other things are blessed by the priest at and outside of public divine worship for divine worship, but which may be made use of privately in a religious manner at times and in places and in works other than at public divine worship and at the administration of the sacraments. Such are holy water, palms, crucifixes, rosaries, medals, etc. These, too, retain their blessings permanently;

3)—Other blessings are transient; for instance, when the blessings themselves are the sacramentals, as for instance, when a priest blesses bread, food, animals, vehicles, fields, or a private house; such a house does not then become consecrated like a church, but the prayer of blessing asks God to specially protect in both body and soul against the attacks of satan those, who dwell in it and while they dwell in it. Transient blessings, consequently, are those, in which the thing or person is not specially set aside for religious purposes, but in which the affects of the blessing is to remain. In this sense a priest may bless any person or thing. If a father blesses his children, it is no sacramental, because that is not the official blessing of the Church; but on the priest a special power for doing so officially, in the name of the Church of Christ, has been conferred in the holy sacrament of ordination.

3. They are called sacramentals, because they are similar to the sacraments, although essentially different. Their similarity appears from these considerations:

1)—The sacraments are external signs or actions (P. 327): so are sacramentals; for instance, the strew-

ing of blessed ashes on the forehead on Ash Wednesday is, like baptism, an external sign and action.

2)—The sacraments are for the purpose of conferring grace: so do the sacramentals help us to obtain grace.

3)—The sacraments are instituted by Christ: the sacramentals are instituted, not by private individuals, but by the Catholic Church, the Church of Christ and, consequently, though only indirectly, are instituted by Christ himself, but only in so far, as Christ has instituted the Catholic Church and given her full power, the power of the keys to the treasury of the merits of Christ's redemption;

4)—They, like the sacraments, are not dependent for their efficacy on the piety, virtues, or private conduct of the priest.

4. Though similar to the sacraments in the three essentials of the sacraments, the sacramentals are also dissimilar, to the sacraments in the same three essentials, for:

1)—The visible or outward sign or action instituted by Christ is absolutely necessary for the validity in the administration of the sacraments and cannot be changed, as, for instance, the washing with natural water in baptism, the use of wheat bread for the holy Eucharist: in the sacramentals the visible sign or action used by the Church is not absolutely necessary and can be changed by the Church, as, for instance, the Church can bless dust of earth instead of wood or palm ashes and can change also the form of prayer of blessing them.

2)—The sacraments have their power to produce their intended effects in the soul from the institution of Jesus Christ and they confer grace by the same

power which Christ has attached to those signs and actions and words appointed, coupled with the proper intention in the one receiving them and the requisite intention, power and authority in the one performing them with the prescribed formulas. The sacramentals have their power of helping us to obtain grace a) from the official prayers of the Church performed by the priest in his official capacity as the representative of Christ in his Church. "Ask and you shall receive", said Christ, although he did not say just in what words we are to ask. This he left to the Church to prescribe; b) from the disposition of those, for whom they are intended, or by whom they are used. On account of this second, b), requisite in the recipient, we do not always know, whether the desired effect is produced in the soul, nor is it necessary to know.

3)—The sacraments are intended to confer supernatural grace and especially sanctifying grace and are not intended to produce (though they may) any noticeable effect on the body, except the sacrament of extreme unction, which is also, though only indirectly, for the welfare of the body: sacramentals never confer by themselves sanctifying grace; yet, they may be instrumental in disposing us to avail ourselves of the means, namely, of perfect act of contrition, or of sacraments, to obtain sanctifying grace; but they are for the purpose of obtaining for us many graces and benefits for the soul and, also, many blessings for the body, health, fields, crops, success in business, in our occupations and avocations of life and they are a powerful protection for both body and soul and, therefore, are surpassed in importance only by the sacraments.

4)—The sacraments, at least, some of them, confer graces, absolutely necessary for salvation: sacramen-

tals help us to obtain precious graces, but not such graces, without which we cannot be saved, which, however, may not be despised, for the smallest spark of divine grace is of greater real value, than all the goods of this world.

5. Whence have the prayers and blessings of the Catholic Church officially performed by the priest their special, greater power, than private individual prayer? That is, because the official prayers of the Church are always united to the prayers of Christ and his saints. The Catholic Church is Christ's only institution. She was founded, organized and equipped by him for that express purpose of carrying on until the end of time the work of saving souls, which he himself had begun, by preaching the gospel wholly and purely, by offering up the holy sacrifice of the Mass, by forgiving sin and administering all the other sacraments just so, as he had instituted them, and by asking the Father in his name for all things necessary for body and soul, for all of which he left her his special power. She is, consequently, his much beloved, official institution, through which he dispenses his gifts and graces officially. Hence, it readily appears, that her official prayers and blessings are more efficacious at the throne of God, than private prayers are apt to be; for Jesus, as the great Mediator, joins his own prayers, and the intercession of all the angels and saints are united with the prayers of his holy Church; for he is her head and all the saints are her faithful children. Consequently, no one can doubt, but that, when such a grand chorus of official, saintly and divine prayers are asking God's special blessing upon certain persons or objects, thus producing sacramentals, great and special graces and special divine protection are

attached to them and are obtained through them, to which they surely will help us, provided, we make ourselves worthy of them, and provided, they are for our best, and provided, it is God's will. Hence appears our duty to use them in the true spirit of the Church, as real helps, as precious aids for everything good, holy and true. It would be sinful to lead a wreckless, irreligious life just because one is carrying a blessed medal, or rosary or wearing the scapular, imagining such thing by its own power, would insure safety from all injury and assurance of salvation in the end. That would be superstition and would be contrary to the teaching of the Church concerning sacramentals. Consequently, sacramentals should not be over-estimated, nor under-estimated, but used as holy and wholesome means of grace and divine protection with our co-operation.

DIVISION II.

Some of the Most Prominent and Useful Sacramentals:

1. Holy water, is natural water blessed by the priest by the word of God and the official prayer of the Church. At its blessing a little blessed salt is mixed with it. Why?

1) The prophet Eliseus did that very thing (IV. Kgs. 2, 19.), and God ordered people to sprinkle themselves with sanctified water and be made clean. (Num. 19, 17.) Thus it is, like all other practices in the Catholic Church, founded on the Bible. The apostle Saint Matthew blessed water and with it restored a dead person to life. Thus it is undoubtingly of apostolic origin.

2) Holy water reminds us a) of the blood of Christ, by the divine power of which we are cleansed

from sin in the holy sacrament of baptism and after baptism by the holy sacrament of penance; b) that by true contrition and confession we should cleanse ourselves from sin and by a pure life remain free from it. c) That is the reason, why good christians make frequent, pious use of holy water, when blessing themselves with the sign of the cross both in the church and in the home, especially on arising in the morning and upon retiring at night and during heavy, dangerous storms and in other dangerous, trials, temptations and tribulations. The devil is proverbially afraid of holy water. Good parents sprinkle their little children with it morning and evening; it is even sprinkled upon the coffin and grave of our beloved dead with the prayer, that God for the sake of the precious blood of Christ may grant their souls eternal rest and perpetual light. d) When piously used with true faith, hope and charity and confidence in the official prayer of the priest and with sorrow for sin, it may remit venial sin and obtain many graces for us. e) The distribution, sprinkling of holy water, called "Asperges" (IV. Kgs. 2, 21.), immediately before the high Mass on Sundays in the church is a public invitation to prayer and a solemn warning to leave all worldly thoughts outside, as Christ drove all worldly business out of the temple, and it is an expulsion of the evil spirits, who are afraid of holy water and who seek at all times and more so at public divine worship to distract people in their prayers. Thus, it is all founded on the Bible and has the most beautiful significations and is a means of grace and sanctification and, consequently, ridiculed only by the ignorant, irreligious and godless.

2. **Ashes** are mentioned 29 times in the Bible as a sign 1) of human frailty, 2) of humiliation, into

which sin has brought us, 3) of death, the universal punishment for sin, and 4) of penance for sin. That is the reason, why the priest blesses ashes, usually produced by burning the blessed palms left over from the preceding Palm Sunday, and on Ash Wednesday, the beginning of Lent, the beginning of a special time of penance, imposes them on the forehead of himself and others in the form of the cross, saying at the same time the solemn words, which came from God's own lips on account of the sin of man in paradise: "Remember, O, man, that dust thou art and unto dust thou shalt return." (I. Mos. 3, 19.) They are, also, the last words spoken by the priest over the grave of the dead. Consequently, the use of ashes is, also, founded on the Bible. They can be received also non-Catholics.

3. **Palms** are blessed and distributed among the people in the church on Palm Sunday in commemoration of Christ's triumphal entrance into Jerusalem, when the people strewed palm-branches on his way. (Jo. 12, 13.) Palm are a symbol of victory. They here signify, that Jesus by his suffering and death has triumphed over the devil, and that we ourselves can do so only in consequence of the merits of Christ's redemption and of our penitent co-operation with those merits. Consequently, this sacramental, too, is founded on the Bible and ought to be treated with reverence and respect. Non-Catholics may receive them.

4. **Beeswax candles** are blessed on February 2 in commemoration of the Presentation of the Child Jesus in the temple, when Simeon called him "a light for the revelation of the gentiles". (Lu. 2, 32.) Candles are mentioned seventeen times in the Bible as a symbol of divine revelation, light from God and intellectual light and guidance and as a sign of joy. Why

beeswax candles? There is nothing by chance, nothing without very good, high and holy reasons in the Catholic Church. Everything has a high signification.

1) The best is none too good for God. Wax is the purest product of the animal kingdom. It is produced by the virginal bee only. The virginal bee is a type of the Blessed Virgin Mary. How? a) The virginal bee lets no dust into her work: thus there was no stain of sin in Mary (P. 197); b) wax gives light: the Blessed Virgin Mary, as Mother of Jesus, gave the true light to the world; for her divine Son enlightens the minds of men and inflames their will, to see the road and to walk on it to eternal light; c) the virginal bee does not produce any other fruit; neither did Mary have any other children.

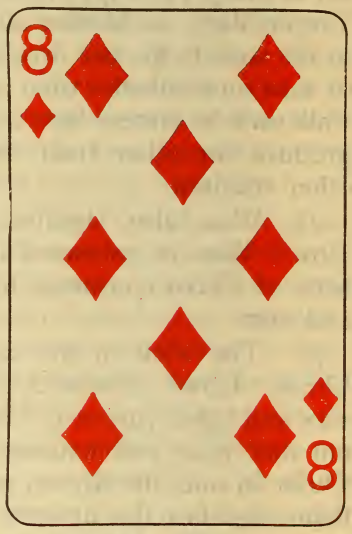
2) Wax, also, signifies the pure body of Christ. How? Wax is consumed in giving light: so was the body of Christ consumed by his burning love for God and man.

3) The wick in the candle signifies the soul of Christ. How? The wick is the medium that joins the wax and light: just so is Christ's human soul the medium that joins two natures, the human and divine in Christ in one, the divine, person. The upward going flame signifies the divinity of Christ, which by love draws all to himself. Simeon took the real light of the world into his hands: we take the symbol of light into our hands and we ought to be children of light to others both in and out of the Church.

4) The wax candle signifies faith, hope and charity, the three divine virtues, as they have been amply explained in this book: a) The light of the candle represents faith, divine revelation, the great truths, which God has taught and continues to teach through his holy

Catholic Church; b) the ever upward striving flame represents hope; c) the heat from the flame represents charity of God and charity to ourselves and to our fellowmen.

5) The wax candle is, also, a symbol of the most holy Trinity: a) the wax signifies God the Father, who has life in and from himself from all eternity; b) the wick signifies God, the Son, who proceeds from the Father from all eternity; c) the flame signifies God, the Holy Ghost, who proceeds from the Father and the Son from all eternity, as the flame proceeds from the wax and the wick. There are eight beautiful symbolical meanings to wax candles, represented to us by the eight of diamonds in the card-deck. Thus you perceive the beautiful significations of everything in and about the Catholic divine worship and practices, and all are founded on the Bible.



5. **The bishop's and priest's blessing,** which fervent Catholics frequently kneel down to get, as from the official representatives of Christ, is another beautiful sacramental in the Catholic Church.

6. **The devout blessing of ourselves** with the sign of the cross itself is a sacramental. It is always at hand and most efficacious for all purposes. (P. 155.)

7. **There is a special priest's blessing for children and for the sick,** which should be eagerly sought, as many at the time of Christ brought the sick and children to him to be blessed.

8. **The fourteen stations of the cross,** properly blessed and erected in our churches, represent the principal stations, places and circumstances of suffering of our dear Lord. They are a most precious sacramental. The devotion of making the way of the cross is a most powerful means of obtaining graces and of being excited to true contrition for sin and of obtaining forgiveness of venial sin and of forming the best kind of resolution for a good, pious, holy life.

9. **Blessed pictures, crucifixes, statues, medals,** as being representations of Jesus and the saints, are all sacramentals and are calculated to inspire devotion, sorrow for sin and a desire for a sinless life.

10. **Blessed incense** is used at public divine worship only, never privately. It is a symbol of the true prayer of a christian and of sacrifice pleasing to God; for, as incense cannot rise on high, unless there is fire below it, thus the prayer of a christian cannot rise to the throne of God, unless there be the fire of true faith, hope and charity and devotion in the heart of man. In various religious significations incense is mentioned 44 times in the Bible. It is, consequently, all founded on the Bible.

11. The **brown scapular of the Blessed Virgin Mary** is a miniature dress of the Blessed Virgin Mary, worn over the shoulders, as the name, indicates, in her honor, just as people wear hair-watch-chains, photographs, etc., to honor some loved one. It has proven itself a most powerful protection against temptation, evil influence, loss of faith and unhappy death

and a very effectual means of obtaining many graces through the intercession of her, who is honored thereby and who is so near to her divine Son to ask them for us. Nothing superstitious about it. It only needs to be understood, to be appreciated.

12. **The churching of new mothers** is done in imitation of the Blessed Virgin Mary who brought her divine Child Jesus into the temple, had the priest there pray over her and her child, and when she offered up prayers and a sacrifice for herself. It is a prayer of the priest, that God may protect her and her child, and that she may bring up the child in the fear and love of God, that it may so live, that it will obtain the end of its creation, eternal happiness. Consequently, it is all founded on the Bible and should not be neglected.

13. **The rosary** is often looked upon as superstitious by non-Catholics, who do not understand it. Far from it. There is no grander form of prayer. It is all taken from the Bible from beginning to end. It begins with the sign of the cross in the words of Christ "in the name of the Father and of Son and of the holy Ghost." Then follows the apostle's Creed, which contains the whole Bible in a nutshell, as has been amply shown in this book. Then is recited the Lord's prayer and the Hail Mary. The Hail Mary is repeated ten times during the contemplation of each mystery, 150 times in the full rosary, corresponding to the 150 psalms of David. At the end of each group of ten Hail Marys the doxology: "Glory be to the Father and to the Son and to the holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen." Amen is added, whereby all the honor shown to the Blessed Virgin Mary is bunched together and offered to God thus practising the teaching of the

Catholic Church, that all honor shown to the saints, must be ultimately referred to God, and that all answer to our prayers through the intercession of the saints must come from Almighty God himself. By daily reciting the full rosary, and occasionally an extra one for sacramental penance, we would ask the Mother of God in one year about 59,488 times, once for each of the possible combinations of cards in the card-deck (P. 34), to pray for us at the hour of our death. In a lifetime of only twenty years, the same prayer would arise to her 1,100,000 times. No one can doubt, but that the Mother of mercy is most powerful by her intercession with her divine Son and will obtain for us the inestimable grace of a happy death. Better say the rosary! You will never regret it at the hour of death.

After the first Our Father in the rosary three Hail Marys are recited to which are joined acts of faith, hope and charity, which again takes in the whole Bible in practical form. Next in the rosary are presented for pious contemplation the greatest mysteries of our holy religion, 15 in number, in three groups:

I. **The five joyful mysteries:**

1) Annunciation, celebrated on March 25, in which we meditate upon the fact that the archangel Gabriel announced to the Blessed Virgin Mary, that she was to become the Mother of God. (Lu. 1, 26.)

2) The visitation, celebrated on July 2, the fact that the Blessed Virgin Mary bore her divine Son in her holy womb to her cousin Elizabeth. (Lu. 1, 39.)

3) The birth of Jesus, celebrated on December 25, Christmas Day (Lu. 2, 4.).

4) The presentation of the child Jesus in the temple, celebrated on February 2, (Lu. 2, 22.).

5) The finding of the Child Jesus in the temple, after he had stayed there unknown to his parents (Lu. 2, 42.).

II. **The five sorrowful mysteries** are:

1) The agony of Jesus in the garden of Gethsemani, the fact, that Jesus sweat blood for us. (Mt. 26, 36-50.)

2) The fact that Jesus was scourged for our sins at the pillar. (Mt. 27, 15-26.)

3) His cruel crowning with thorns. (Jo. 19, 2-16.)

4) Jesus carried his heavy cross up to Mount Calvary. (Lu. 23, 22-32.)

5) Jesus was crucified on the cross. (Lu. 23, 33-43.)

III. **The five glorious mysteries** are:

1) The resurrection of Christ from the grave on easter morning. (Mt. 28, 1-17.)

2) The ascension of Christ into heaven, forty days after easter. (Acts 1, 1-11.)

3) The coming down of the holy Ghost upon the apostles on pentecost. (Acts 2, 1-11.)

4) The assumption of the Blessed Virgin Mary into heaven (I. Cor. 15, 20-58.).

5) The crowning of the Blessed Virgin Mary in heaven, as Mother of God and queen of angels and saints (Apoc. 7, 1-12.).

Thus the entire rosary is not only taken from the Bible, but the entire Bible can be explained from the rosary, as it has been explained in this book by the symbol of cards.

The rosary thus becomes a spiritual wreath of roses, as the name, "rosary", indicates. A wreath of roses has principally three things: 1) green leaves, which in

the rosary prayer are represented by the five joyful mysteries; 2) thorns, which in the rosary are represented by the sorrowful mysteries; 3) roses in bloom, which in the rosary are represented by the glorious mysteries. When all are entwined with true faith, hope and charity, they make a beautiful, spiritual wreath of roses for the Queen of Heaven, which she surely will not leave unrewarded by her intercession in our behalf before the throne of God.

14. **Benediction with the Most Holy Sacrament** of the Altar, which is performed only at solemn public divine worship in the church. The priest places the consecrated host, being Jesus Christ in the most holy Eucharist wholly and entire as true God and true man, in the sacred monstrance and offers up blessed incense, while the choir sings appropriate hymns of praise and adoration, embodying the true doctrine of the Catholic Church concerning this mystery of the most holy Eucharist as founded clearly upon the Bible, and he then makes a sign of the cross over the faithful, kneeling in prayer, with the sacred host in the monstrance solemnly at the same time bestowing the benediction upon them in the words taught us by Jesus Christ himself, saying: "May the blessing of God the Father and of the Son and of the Holy Ghost descend upon you and remain forever." Who can doubt the conferring of precious graces by such a sacramental? And it is all founded on the Bible.

15. **Church dedications.** The reasons why Catholics build churches have been amply explained (P. 291, 321). Church blessing, church dedication, is usually performed by the bishop, surrounded by a number of priests. The entire building and everything in it is thereby blessed and solemnly declared to be God's own

property. That is the reason, why it is a sacrilege to misuse, or wantonly to destroy, or to steal any thing of it. The Catholic churches are blessed, dedicated, consecrated, not as mere meeting houses, not as mere preaching places, not as mere prayer houses, but as God's own true dwelling place in the tabernacle in his Real Presence under the appearance of bread in the Most Holy Eucharist. That is the reason, why all unnecessary talking, whispering, especially loud talking, is forbidden in them. That is, also, the reason, why they are never used for any worldly, social, entertainment purposes. They are always houses of God, not only during public divine worship, but at all times.

The Catholic church-building thus becomes a sacred miniature world of God's creation, before it was contaminated by the sins of men: God's power is the foundation of the world and of the Catholic Church; the four corners of the building represent the four directions of heaven: the North, South, East and West. The altar-steps represent the mountains; the flowers and decorations of the altar represent the trees all over the earth; the singing choirs represent the birds, warbling their sweet, innocent songs to their Maker; the church bells represent the thunder-calls of God implanted into nature; the candles burning on the altar at divine worship represent the stars of the firmament; the sanctuary lamp represents the moon; the incense the clouds. (P. 343.)

Oh, behold the glory and the grandeur of the Catholic Church in all her teaching, in all her divine worship, in all her practices! There is nothing like her on earth. If you want to belong to something really grand, leave little, insignificant societies, which cannot help you to eternal happiness, and join the Catholic Church. She

numbers 300,000,000. She speaks all the languages of men. She is flourishing all over the world. She is from Jesus Christ himself. She is guided infallibly by the holy Spirit. She teaches and practices the whole Bible and all of the ten commandments. She administers all of the seven sacraments. She helps all men in all the varied walks of life. She makes use of many beautiful sacramentals, as helps of grace and for a good life. She is for all times, for all places, for all classes, for all races, for all colors, and all is so simple, that all can be explained by the cards of a playing card-deck.

PART SIX.

CHAPTER I.

Division I. Vestments.

1. In the Old Law God through Moses set the priest aside from the people 1) in his place of habitation: the tribe of Levi, the priesthood tribe, had its own city, built by the other eleven tribes; 2) by his mode of livelihood: the eleven tribes had to annually pay tithes of everything to the priesthood tribe; 3) by his superior education; 4) by his office, as mediator between God and man; 5) by his dress.

2. The priests of the Old Law were mere prefigures of the priests of the New Law. The priesthood of the New Law is the reality of the foreshadows of the Old Law. It is segregated from the people 1) by celebate place of habitation; 2) by his means of subsistence: he is not expected, nor required to live by the labor of his hands, nor from the profits of mercantile pursuits, but from the just remunerations of his sacred office; 3) by his superior education; the Catholic priesthood is more highly educated, than any of the learned professions, wherefore, the Bible says: "The priest's lips shall keep knowledge" (Mal. 2, 7.); 4) by his ordination, participating by it in the office of the priesthood of Christ and, consequently, being made a mediator between God and man; 5) by the garb, which he wears at sacerdotal functions, usually called vestments.

3. The vestments are typified in the card-deck

by the picture-cards which have each their own peculiar and appropriate interpretations.

4. Bigotted people think them foolish, meaningless, unnatural, mystifying, superstitious. Not so. Nothing is more becoming and more natural. They, like every sign, ceremony, sacramental in the Catholic Church, have their higher, holier, symbolical signification and all tend to increase our devotion, enliven our faith, confirm our hope, inflame our charity, explain the effects of the sacred mysteries in the soul of man, inspire us with reverence and respect for them and for those, who wear them, and, consequently, are an assistance to obtain God's grace, the one great precious thing, that we need all the time, of which we cannot get too much, which is easily lost and sometimes difficult to regain.

5. 1) The soldier wears a uniform: the priest is a soldier, serving under the banner of the cross of Christ. 2) The officer wears a uniform: the priest is an officer in the army of Christ, fighting the devil and sin and the agents of sin. Nothing is more natural. God himself considered it worth while in the Old Testament to prescribe sacerdotal garbs. Consequently, they are in perfect harmony with the Bible, and this again shows, how minutely the Catholic Church observes the Bible.

Division 2.

1. The priest always wears black. When away from home he is easily recognized by the Roman collar, which some preachers are usurping, against which there would be little objection, if they would only be logical and adopt all other doctrines and practices of the One Holy Catholic Apostolic Church.

2. In the home the priest may wear the cassock, a long, black robe, whence the Indians call him Black-

robe. The bishop wears a purple cassock; the cardinal scarlet and the Pope white. Religious orders all have their own distinctive garb.

3. At the holy sacrifice of the Mass the priest truly represents Christ offering up himself in sacrifice on the cross on Mount Calvary, of which sacrifice the holy Mass is the identical sacrifice. That is the reason, why everything, which the priest wears at it, reminds us of something, which Christ wore at that time, when he offered himself up in sacrifice on Mount Calvary. That is one reason, too, why the priest has his back turned toward the people at the holy sacrifice of the Mass, because Christ had his back turned toward the people, when going to Calvary. He led the way. They followed him.

The sacerdotal vestments are principally thirteen, represented in the card-deck by the thirteen cards of each suit.

What does the Bible say about them?

Division 3.

1. **Amice.** The Jews blindfolded our Blessed Lord, before they led him to king Herod (Lu. 22, 64.). The cloth, which the priest first puts on over his head then moves it down over his shoulders, the amice, reminds us of that blindfolding cloth of Christ. The symbolical, the higher, spiritual meaning of it is; that in consequence of the sacrifice of Christ on the cross you should be blind to the false examples of the world and here at holy Mass blind to all distractions and occupy your mind only with God and with what is transpiring on the altar of God.

2. **Alb.** King Herod put on Jesus a white garment of mockery. The alb, the long, white garment

represents it. The symbolical meaning of it is: it represents the white robe of innocence, with which your soul was clothed in baptism and with which you are re-clothed in penance, if you stained it by sin after baptism or after a previous confession, and with which your soul should be adorned, when you receive Christ himself in holy communion. It is the second vestment, which the priest puts on, when vesting for Mass.

3. **Cincture.** Jesus was tied to a pillar and scourged. The ropes, with which he was tied to the pillar are represented by the cincture, cord, tied around the priest's waist over the alb. Its symbolical meaning is: that we should gird, curb, control our passions in consequence of those particular sufferings of Christ, endured at his scourging.

4. **Tassels.** At the ends of the cincture are tassels. They represent the scourges with which the executioners inflicted such cruel torments on Jesus. Their symbolical meaning is: that man should do penance for his sins, for instance, by fasting and abstinence.

5. **Maniple.** It is a small piece of cloth of the same color as the large vestment. It is hung on the left arm of the priest. It represents the cords, by which the Jews tied Christ, when they led him up to Mount Calvary. Its symbolical meaning is: 1) the weight of sin, which Christ bore; 2) we should seek to unload our sin in the holy sacrament of penance and 3) load ourselves with good works in place of sin. It also signifies the handkerchief with which Veronica wiped the face of Jesus.

6. **Stole.** It is a small piece of cloth, similar to the maniple, only longer, and is hung around the priest's neck and is crossed on his breast and is fas-

tened by the ends of the hanging-down cincture, to remain so fastened. It represents the cords, with which the executioners dragged Jesus to the place of execution. Its symbolical meaning is: 1) it represents the obedience of Christ to the will of his heavenly Father. It is put on like a yoke and thus reminds us of Christ's counsel: "Take my yoke upon you and learn of me, for I am meek and humble of heart;" 2) the stole is the emblem of the priest's power, dignity and authority. Hence, it is, that, if he wears no other vestment in the performance of his sacerdotal functions, as, for instance, in hearing confessions and in administering the sacraments to the sick, he will wear the stole; 3) it should always remind us of the honor and respect due to the priest.

7. **Chasuble** is the large piece of vestment, worn over the shoulders, hanging down both in front and on the back. It has a large cross woven in the back. It represents the cross of Christ itself, which Christ carried and on which he was crucified. Its symbolical meaning is: we must bear patiently our crosses, sufferings, miseries, pains, sicknesses, privations, death itself with resignation to the will of God. It means the fulfilment of the motto: "Through cross to crown" of eternal glory.

8. **Veil** is the cloth-covering over the chalice. It corresponds in color to the large vestment. It represents the cloths, with which Christ's body was wrapped, when laid in the grave. Its symbolical meaning is: we should be so wrapped up in the love of Christ, that we strictly adhere to all his teachings, as taught in his holy Catholic Church. The larger veil, which the priest puts over his shoulders at benediction has the same meaning.

9. **Burse,** in which is carried the corporal, the small altar cloth, on which the chalice rests over the altarstone on the altar, represents the stone, with which Christ's grave was covered. Its symbolical meaning is: we should enclose all our devotions in the sacred heart of Jesus, to be presented by it to the throne of mercy.

10. **Pall** is a small square covering for the chalice. It represents the cloth, with which the Blessed Virgin Mary covered the nakedness of Christ, after he was taken down from the cross. Its symbolical meaning is: we should cultivate modesty.

11. **Corporal** is a small cloth of the size and shape of a napkin, spread out over the altar stone on which rests the sacred body of Christ after the bread has been changed into it in the holy Mass. It represents the cloths, with which the body of Jesus was covered, before it was laid in the grave.

12. **Cope** is a large, full, cloak-like, flowing vestment, which the priest wears at the ceremony of benediction with the most holy sacrament and at some other functions. It envelopes the priest's whole body. It represents the love of Christ with which he wishes to embrace all men without any distinction of race or color or condition, and in which the priest, as Christ's true representative, wishes to imitate his divine Master. That is the reason, too, why the Catholic priest makes no distinction as to learning, position, language, nationality, race or color in his administrations of religion.

13. **Surplice** is the white garment which the priest wears, when he preaches, baptizes, etc. It represents the innocence, the whiteness, the stainlessness from mortal sin, with which the souls should be

adorned, before they can worthily receive Christ's most sacred body and blood in holy communion and with which their souls must be adorned, before they can enter heaven.

Division 3.

Color of Vestments.

In most card-decks the dress of the picture cards has various combinations of five colors: white, red, black, violet and green. Thus they can be taken as types of the five colors of the vestments, which the priest wears at different times and at different functions.

1. **White** is the Bible color of joy, of glory, of purity, of fidelity to God in faith, hope and charity, of obedience to God's law and of holiness. Hence, white vestments are worn on feast days of our Lord, of his most holy Mother, of angels and those saints, who were not martyrs for their faith. It teaches us imitation.

2. **Red** is the color of martyrdom, the shedding of blood. Hence, it is used on feast days of apostles and martyrs, who laid down their lives for Christ. It teaches us patience in suffering and that, no matter, how great they are, they are not as great, as those of Christ and of his martyred saints.

3. **Black** is the color of mourning. Hence, it is used on Good Friday and in the Mass offered up for the dead, for the Bible says, that "it is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins."

4. **Violet** is the color of penance. Hence, it is used on Sundays of Advent and Lent, the penitential time in the Catholic Church. It is a forcible reminder of Christ's admonition: "Unless you do penance, you shall all perish."

5. **Green** is used on the Sundays after Pentecost to Advent, when no feast is celebrated. It denotes hope and should fill us with the true hope of heaven in the merits of Christ according to all the teachings of the Catholic Church. Thus you perceive the beautiful meanings of the vestments, which, like everything else in the Catholic Church, tend to lift our minds and hearts away from this sinful world up to God and to our eternal home. And all is founded on the Bible.

CHAPTER II.

Ceremonies of the Mass.

As all the cards in the card-deck have a symbolical meaning so have all the ceremonies, especially those of the holy sacrifice of the Mass. In all the prayer books and instructions the people are admonished to in spirit follow the priest in the prayers and in the ceremonies of the Mass.

1. The priest, vested in the robes explained in the preceding chapter, begins the Mass by blessing himself with the sign of the cross at the foot of the altar. Why at the foot of the altar? Why not at the altar proper? It all has its beautiful reasons. The altar is a symbol of heaven, from which we are all excluded by sin. Hence, follows the Confiteor, which is an acknowledgment in a general way of the sinfulness of man, asking forgiveness of sin from Almighty God.

2. The priest next ascends up to the altar and kisses it in the center. Why? Because in the center lies the consecrated altar stone, where the bread and wine will be changed into the true body and blood of Christ, and where Jesus, as true God and true man, will repose from the consecration until the communion in the Mass.

3. Next, the priest goes to the left side of the altar and reads the Introit, readings from the Bible, frequently taken from the Old Testament and are often longings, callings for the Savior to come to us with his gifts of graces and blessings and in reality upon the altar in the holy Mass.

4. The priest next returns to the center of the altar and there recites the Kyrie Eleison, "Lord have mercy on us." It is the oldest prayer, that the world knows of. 1) "Lord have mercy on us," cried Adam and Eve, when God drove them out of paradise, after they had sinned; 2) "Lord have mercy on us," cried Noe, Abraham, Isaac, Jacob, Moses for themselves and for their people; 3) "Lord have mercy on us," cried the sick and suffering of all kinds to Jesus, when he was on earth. Thus also we in the holy Mass; for we need God's mercy and we hope to obtain it through this sacrifice of mercy. There are nine such calls for mercy repeated in the Mass. Why? Three times to the Father, three times to the Son, three times to the Holy Spirit; three times, to honor three times the three persons in the Most Holy Trinity.

5. The Gloria, which is omitted in black and violet vestments. It is, like everything else in the Catholic Church, from the Bible. "Glory to God on high and on earth peace to men of good will," sang the angels at the birth of Jesus. Peace of soul, mind and heart here on earth and hereafter in heaven, not to men indiscriminately, but to those of good will; to those, who would have the good will to observe all of the ten commandments of God and the six precepts of the Church. The translation: "Peace and good will to men on earth," is wrong. Why that song here in the Mass? Because in the Mass Christ is mystically born again,

coming down from high heaven upon the priests' bidding.

6. The priest kisses the altar again in the center after the Gloria and turns around to the people, saying or in high Mass singing, with outstretched hands: "Dominus vobiscum," "the Lord be with you." It is from the Bible, too: 1) Boaz said to the harvesters: "The Lord be with you." 2) The prophet Azarias said to king Aza of Juda: "The Lord be with you;" 3) "The Lord be with you", said the angel to Gideon, one of the twelve judges of Israel; 4) "The Lord be with you," said the archangel Gabriel to Blessed Virgin Mary.

7. The Collects are prayers, so-called, because 1) they are said for the collected people; 2) because in them is collected everything, that the priest must pray for in the Mass; 3) in them are gathered together all the good wishes and prayers of the people. Jesus, Mary and Joseph prayed in the temple together. So do we at the holy Mass.

8. The readings of the Epistle are portions of holy Scripture and remind us of the preaching of Saint John the Baptist, going before the Gospel of Christ, and they are an exhortation for the faithful to read the Bible.

9. The Graduale are other readings of the Bible after the epistle, frequently teaching us the particular kind of preaching of Saint John the Baptist, that is, penance and confession for the remission of sin.

10. The Gospel are readings of portions of the four gospels. The Mass book, containing the prayers and scriptural readings for all the various occasions and feasts of the whole ecclesiastical year, is now carried over from the left side of the altar to the right

side, where the Gospel is read, or in high Mass sung. Why is this done? It indicates, that by the Gospel of Christ we should be brought over from the left side of damnation to the right side of salvation and that millions have been so brought over in the Catholic Church. At the reading, or singing, of the Gospel the people all stand out of respect for the Word of God. It teaches us to receive with a good and willing heart the preached Word of God.

11. The Credo is the profession of the Catholic faith. It is renewing our faith in everything, that is in the Bible, and in everything, that the Catholic Church under her divine authority teaches us. (P. 97.)

12. The uncovering of the chalice typifies the tearing off of the garments from the sacred body of Christ by the cruel executioners, before they crucified him on the cross.

13. The Offertory consists in the offering up to God by the hands of the priest the bread and wine, which will be changed by him into the true body and blood of Christ. It is doing exactly, what Jesus did at his Last Supper immediately before he changed the bread and wine into his own sacred body and blood. Thus it is all from the Bible. A little water is mixed with the wine in the chalice. Why this? 1) This was done in the celebration of the Pasch of the Jews, which Christ celebrated at that very hour with his apostles. It has a beautiful, mystical signification; 2) Christ signifies the wine: the people, the water. As the little water becomes one with the wine, thus the faithful become one mystical body with Christ in his holy Catholic Church. Hence, it denotes the unity of the Catholic Church with Christ. As the water cannot be separated any more from the wine, thus the true Church

cannot be separated from Christ; 3) the third reason of this ceremony is, also, a mystical reason. Look at the twelfth station of the way of the cross. A cruel soldier pierced the heart of Christ, after he had expired on the cross. Water and blood flowed forth from it. Water and blood signify the two principal sacraments in the Catholic Church: a) baptism and b) the most holy Eucharist, or if you will, the Mass.

14. After the offertory the priest goes to the left side of the altar and washes his hands. This ceremony is called the Lavabo. It signifies: 1) that the people should come with a pure intention and a good heart to assist at the holy Mass; 2) the mystical meaning is taken from the Bible: When Pontius Pilate saw, what injustice he had done in condemning the innocent Jesus to death, he went out and washed his hands. This ceremony is a reminder to keep the mind and heart clean.

15. After the washing of the hands the priest turns around toward the people and says: "Orate, fratres," "Pray, brethren." It is an admonition of Christ's command to pray.

16. The Secreta, secret prayers, of the priest are in imitation of the retiring of Jesus to pray quietly all alone. The silent prayer is symbolical of all of the workings of God: Silently he created the world; silently he causes the laws of nature to work; silently the sun rises, shines and sets; silently the dew falls; silently the grain, grass, flowers, fruits grow; silently God sends his precious graces into our hearts, if we silently prepare them for it by true contrition, sincere confession and by acts of true faith, hope and love.

17. The Preface, sung in high Mass, is the greatest song that the world ever heard. It never gets old. Its

authorship is unknown. The greatest musicians have said that they were willing to give up all other compositions, if they could compose one melody like that of the preface.

18. The Canon, reminds us of the prayer of Jesus in the garden the evening before his suffering and death. Some of those prayers in holy Mass are called canon, which means law, statute, because they remain the same in every Mass, while other parts change with almost every Mass. That is the reason, why the Mass book is so large. The canon is a prayer for the Church, for her chief officers, for all her members and for all the world, for God's kingdom on earth.

19. The Consecration is the real act of the priest of changing the bread and wine. The raising up of the sacred host and chalice signifies the lifting up of Christ on the cross. The separate lifting up of them signifies the separation of the soul of Christ from his sacred body at his expiration on the cross.

20. The crosses, which the priest makes over the consecrated host and chalice and the genuflections before them signify the insults, which the Jews offered to Christ at that time. Consequently, it is all from the Bible.

21. After the consecration is a prayer for the departed souls, for some in particular for all in general. Why was the prayer for the living before consecration and the prayer for the dead after consecration? The Mass can be likened to a tree. The priest is the real planter of that tree. The living, who are well and who will, can assist at this planting, that is, getting things ready and supporting him and they, consequently, deserve some of the spiritual fruit; but the sick, that is, the poor souls in purgatory, cannot help any longer for

anything on earth, but can only partake of the spiritual fruit.

22. The Lord's Prayer is taken from the Bible. (Mt. 6, 9.) It is very appropriately recited here, because in it are contained all the petitions for all needs of both body and soul. In it, too, we recall to our minds the four principal reasons, for which Mass is offered, as a sacrifice 1) of adoration and infinite praise, 2) of thanksgiving, 3) of propitiation, 4) of impetration. (P. 341.)

23. Before the priest places the consecrated host on the paten, he kisses this golden plate out of reverence for Christ's most sacred body. That kiss typifies the kiss of betrayal of Judas. Consequently, all is taken from the Bible.

24. The priest next divides the sacred host into three particles. This typifies the three substances in Christ: 1) the divine substance of his person; 2) the spiritual, of his soul; 3) the material, of his body. One, the smallest, particle is dropped into the precious blood in the chalice. This ceremony signifies, that Christ's divine personality was never separated from his soul, while it was in Limbo, nor from his body, while it was in the grave.

25. The prayer "Lamb of God" is, also, taken from the Bible. Saint John the Baptist called Christ "the Lamb of God." It is repeated three times 1) in honor of the three divine persons in God, the Father and the Son and the Holy Ghost, 2) because he gave satisfaction for our three kinds of sin, a) thoughts, b) words, and c) actions.

26. The prayer "O, Lord, I am not worthy" is from the Bible. (Mt. 8, 5.) It is an act of faith, hope, love and humility, and the Bible says: "A con-

trite and humble heart thou, O God, wilt not despise." (Ps. 50, 18.)

27. Holy communion in the Mass is receiving the real, true body of Christ under the appearance of bread and wine. It typifies the consummation of the sacrifice of the cross and the laying of Christ's body in the grave. Consequently, it is all from the Bible.

28. The purification of the chalice, signifies the last little adjustments of the linens about the sacred body of Christ, while it was deposited in the tomb.

29. The covering of the chalice signifies the closing of the tomb.

30. The after-communion prayers are typical of the hymn recited by Christ and the apostles after his Last Supper, where he instituted the Mass.

31. The "Ite Missa Est", "go, the Mass is ended," typifies the last words of Christ on the cross: "it is consummated."

32. The priest blessing the people in the form of a cross with outstretched right hand "In the name of the Father and of the Son and of the Holy Ghost" typifies Christ blessing his apostles in the same manner immediately before his ascension into heaven. Consequently, the words and the act are both from the Bible.

33. The last Gospel typifies the going out of the apostles into the whole world to preach the Gospel, as Jesus had commanded them to do, and which has been continued in the Catholic Church from that day to this and will be done until the end of the world.

You have received the explanations of 33 of the most important ceremonies and prayers in the Mass, one for each of the 33 years, that Christ lived on earth. Thus you clearly perceive, that everything in the Catholic Church is from the Bible from her twelve articles

of her creed to the commandments of God and to her own precepts; from the seven sacraments to the many sacramentals; from her holy sacrifice of the Mass, the great act of all true religious worship, to all her ceremonies. Study her! The more you will do so, the more you will like her and the more you will see, that there is absolutely no superstition about her practices, but that all have their solid foundation on the Bible; and all is so simple in it, that all can be explained by the cards of the card-deck. There is nothing difficult, nothing vague about anything in the Catholic Church. All is definite and practical for every-day life and for the advancement on the road to a happy eternity.

CHAPTER III.

Latin Language.

1. The cards of the card-deck speak a beautiful, concise, sonorous, rich, sweet and harmonious language. Thus they are a type in this, too, of the Latin language, the official and ritual language of the Catholic Church. This is another one of the many bug-a-boos for non-Catholics and for prejudiced people in general, who in religious matters consider everything superstitious, that they do not readily understand, but which, as all others, disappears, when properly explained and understood. They say, the Catholic priest preaches in Latin. That is pure misrepresentation as so many other things, said against the Catholic Church, her teachings and practices and against her members. There is no class of men, who speak more languages than the Catholic clergy. Very few can speak only two. Many speak from three to seven.

2. Why, then, does the Catholic Church use the Latin in the holy sacrifice of the Mass, in the administration of the sacraments and sacramentals and in her official ritual in general? This is a regulation of the Church. She may change this law, if she sees fit. It is not done to keep people in ignorance of what is going on. There is no church, that has her members, at an average, instructed better in the whole Bible and in all authenticated tradition, in all the duties of life toward God, toward our neighbor and ourselves, in all of the ten commandments of God, in all the various things, as they are concisely laid down and briefly explained in this book, than the Catholic Church.

3. The first reason appears from the character of the Catholic priesthood. The office of the priest is so different from any worldly office, it being that of a true representative of Christ, that it ought not to appear strange, if he uses a language of his own in speaking to and with God in his official capacity. He is not a hireling. He is sent by God. He does not need to wait "to get a call" from a congregation. He does not need to ask the people's permission to preach or to perform any other duty of his office. His delegation is divine. Consequently, he has divine authority behind him. That is the kind of man, from whom to seek spiritual guidance and the administration of the holy sacraments, the means of divine grace and sanctification. There is nothing more reasonable and nothing more natural, than that Jesus Christ would, as he really did do, fit out men, gifted with his own divine power for the purpose of carrying on the work of saving souls. For, as divine power was necessary for the redemption of man, thus divine power is necessary for the administration of those means, that carry the mer-

its of that redemption to human souls. But, as God did not use his divine power to redeem men except through man, that is through his own humanity, thus he does not administer his divine means of grace except through man, that is through the priest. All this and much more Saint Paul teaches, saying: "Let every man consider us as ministers of Christ and dispensers of the mysteries of God." In offering up the holy Mass and in administering the holy sacraments and sacramentals the priest stands as mediator between God and man. He does not need the assistance of the people. He prays not to the people, but to God for the people. If God understands his language, of which no one will doubt, what more is their wanting?

4. **OBJECTION.** "It would be good to have the people hear and understand the prayers of the priest." The instructed Catholics are not at a loss. For they have all those prayers translated in their prayer books. Consequently, they are at no disadvantage. It would be impossible and indecorous to yell the prayers so loudly, as to be heard by all the people in a large church, and there is no need of continually leading others in prayer. Their duty is to pray themselves, because the priest praying for them and leading them in prayer, would not fulfill their duty of praying and would, consequently, not release them from their obligation, nor would it save them. (P. 325.)

5. Physicians write out their prescriptions in the Latin language. Why? Are they superstitious? To keep people in ignorance? No; but for just the opposite reason, so that all such prescriptions can be filled out by any pharmacist throughout the entire world. For the same reason the Catholic Church has only one official language for all the world. A Catholic travel-

ing, where he does not understand a sound of the spoken language, on entering a Catholic church, is at home. He sees the priest in the same vestments, as at home, and hears him pray to God for him in the same language, as at home, and he takes out his little prayer book, says the same prayers with the priest, as he did at home, and it makes him feel at home and makes him realize, that the Catholic Church is the only church, for all times, for all places, for all countries, for all classes, for all races and for all colors without any distinction whatsoever, and he becomes convinced, as never before, that she is the only Church of God, because she is the Church for all as God is the God for all.

6. Saint Paul offered up the holy sacrifice of the Mass in Latin. No doubt some of the other apostles did the same. They must have understood their business. The Catholic Church is the true apostolic Church and keeps up customs, brought from the time of the apostles. Can anything be grander?

7. There are 3,034 languages spoken on earth today. The Catholic Church speaks them all for the purpose of teaching her divine doctrine and preaching the Gospel of Christ. There are priests to fulfill all these needs. Surely that alone ought to be a sufficiently strong argument for any right thinking mind to admit, that she is the only true Church of Christ, because she is the only one carrying out the command of Christ to "teach the Gospel to every creature," for she is doing so in the 3,034 languages.

8. There are a great many congregations, in which the members speak from two to seven different languages. Many can understand only their own mother tongue. Consequently, it would be impossible for the

priest to pray to them in a language, which all understood.

9. The confusion of languages is a consequence of sin (P. 42). God has chosen the Catholic Church to destroy sin, which she is doing ceaselessly by her prayers, by her works of penance of fasting and abstinence, by her works of charity and mercy, by her sacraments and sacramentals, by her holy sacrifice of the Mass, and especially by the holy sacrament of penance in the confessional, where daily countless sins are literally wiped out. Consequently, she cannot have any participation in sin, not even in anything that savors of sin, as the confusion of languages. Far-fetched argument? Not at all. Jesus came to destroy sin. That was the reason, why he did not want anything about himself, that had even the slightest taint of sin. That is the reason, why, as man he was conceived and born of a mother, the Blessed Virgin Mary, who by special intervention of Almighty God was preserved free from the stain of original sin (P. 196). As he looked out for himself to be in a position to have power over the devil and his product, sin, thus he looked out to found, organize, equip and by the Holy Spirit guide his One Holy Catholic Apostolic Church to be free from all semblance of sin.

10. Spoken languages change with time. God is unchangeable. Just so truth itself is unchangeable "Heaven and earth shall pass away, but my words shall not pass away." The Catholic Church was instituted by Christ to teach until the end of time those unchanging truths and to administer his unchanging means of grace, the seven sacraments, and to offer up his unchanging sacrifice of the Mass, which, as the prophet Malachias predicted, is offered up spotlessly every-

where until the end of time. To carry on this unchanging work unchangeably Christ made his Catholic Church unchangeable, and it is but meet and proper, that she should adopt an unchanging language for her ritual and official language. This unchangeableness of the language of the Catholic Church is a symbol of the unchangeableness of the happiness of heaven, to which the Catholic Church will infallibly lead all without exception of race or color, who will do all, that is told them in this little book, and thus confide themselves fully to the Catholic Church and to Almighty God.

CHAPTER IV.

What Catholics do not believe.

Catholics do not believe and the Catholic Church does not teach:

1.—That the world came into existence by chance;

2.—That the world gave itself existence;

3.—That any other cause but God gave it existence;

4.—That there are more gods, than one;

5.—That God needs any one for anything;

6.—That God changes;

7.—That God can do silly contradictory things, which men imagine are real;

8.—That God deals out full justice in everything in this life;

9.—That God's goodness and mercy annuls his justice;

10.—That the Father and the Son and the Holy Ghost are three distinct gods;

11.—That God is in need of men's praise and service;

12.—That God cannot create a better world;

13.—That we have a choice of serving God, or not;

14.—That God had to create this world, in order to become self-conscious;

15.—That God is in need of our information concerning things on earth, as some presume to give him, even in prayer;

16.—That God created the world in six days of twenty-four hours each and in those six days placed it in its present condition;

17.—That man is descended from the monkey;

18.—That with death everything ends for man;

19.—That "one religion is as good, as another";

20.—That "man can be saved in any faith";

21.—That more, than one religion, can be good, true and pleasing to Almighty God;

22.—That all religions are equally good, true and pleasing to God;

23.—That men have a right to choose their own faith, religion and church, or none;

24.—That faith, religion and church, is a matter of opinion;

25.—That the United States is wrong, just because some of her citizens go wrong;

26.—That the Catholic religion is wrong, just because some, who professed it, went wrong;

27.—That others should do their thinking for them;

28.—That faith, or religion, is obtained by special inspiration, or "manifestation" of the Spirit of God by most men;

29.—That faith is obtained by book knowledge, falsely styled education;

30.—That faith, or religion, can be bought, or sold;

31.—That one man can give divine faith to another;

32.—That faith ordinarily is obtained in any other way, than by the means, designed for that purpose by Almighty God;

33.—That faith alone will save man without good works;

34.—That faith once obtained and possessed, cannot be lost again;

35.—That any one can be and remain absolutely certain, that he is now saved and cannot fail to go to heaven;

36.—That it is necessary to experience faith or religion through the senses, in order to know that one has it;

37.—That there is any vagueness or uncertainty about having the true faith, if God's appointed means are used for obtaining it;

38.—That man by his own power, separated from God's will, can obtain faith;

39.—That one man can take the divine gift of faith away from another without his consent;

40.—That men lose their faith through any other fault but their own;

41.—That any one can be saved without the true faith; (p. 155)

42.—That there is any other rule of faith, than God's own revelations;

43.—That the Bible consists of less, than seventy-two books;

44.—That the Bible is any longer the Bible, when men change, add, or omit any portion of it;

45.—That they are forbidden to read the Bible;

46.—That every one has a right to put any kind of interpretation upon the Bible's meaning;

47.—That it is absolutely necessary for every one to read the Bible, in order to be saved;

48.—That all those go to hell, who do not or cannot read the Bible;

49.—That everything, word for word, is clearly written in the Bible, what we must believe, do and avoid, in order to be saved;

50.—That God himself personally wrote the Bible without any human agency;

51.—That every one receives a special manifestation from God to prove, that God has given him faith, or religion;

52.—That men have a right to expect God to make a special manifestation, or revelation, of faith, or religion, to each one;

53.—That we commit original sin by any personal act;

54.—That original sin is forgiven in any other way, than by the holy sacrament of baptism;

55.—That Jesus Christ is only true God and not also true man;

56.—That Jesus Christ possessed only divine nature and not also human nature;

57.—That there is any other, but a divine person in Jesus Christ;

58.—That Jesus Christ, as man, has had a human father, or that Mary was not his true human mother;

59.—That Saint Joseph was anything else, but the foster-father for Jesus Christ and the protector for his holy mother, Mary;

60.—That Saint Joseph and the Blessed Virgin Mary ever cohabited;

61.—That the Blessed Virgin Mary had any other children;

62.—That the Mother of Christ can be despised, without insulting her divine Son;

63.—That the history of redemption can properly be read in the Bible from the promise of a redeemer in paradise to the coming of the Holy Ghost on Pentecost, without reading about God's choice of Mary and about her free-will co-operation in it;

64.—That divine honors are due to the Mother of God, or that genuine veneration and respect for God's sake, should be denied her;

65.—That it can be wrong to honor and venerate her, whom God himself has so signally honored in heaven and on earth, as to make her his own divine mother;

66.—That, because Christ died for all, all must for that reason alone be saved;

67.—That any one will be saved, to whom some of the merits of Christ's redemption have not been applied;

68.—That Jesus Christ's soul was in the hell of the damned, while his body was in the grave;

69.—That every one goes to heaven, just because Jesus died for all, without his own co-operation, after he has obtained the use of reason;

70.—That the Holy Ghost descends visibly upon every one, who "gets religion", for this "getting religion" is so vague;

71.—That Jesus Christ founded more than one Church;

72.—That Jesus Christ commanded the apostles to found twelve churches;

73.—That Jesus Christ made any other, than Saint Peter and his lawful successors in office head of his one true Church on earth;

74.—That the true Church of Christ is a republic;

75.—That men can form themselves into a true church of Christ, different from his One Holy Catholic Apostolic Church;

76.—That any one is excluded from the true Church of Christ on account of race, or color, or condition in life;

77.—That any one is eternally lost, excepting through his own fault;

78.—That with death all spiritual assistance between friends is cut off;

79.—That men will arise on the last day in any other bodies, than they had here on earth;

80.—That any one can buy for himself, or for any other, the entrance into heaven with money, or any other worldly goods;

81.—That there will be a separate heaven for different races;

82.—That out of hell there is any redemption, or that hell will ever end;

83.—That religion is good and necessary only for women and not just as good and necessary for men;

84.—That there is one standard of morals for women and another for men;

85.—That it is sufficient for salvation to merely be honest; for man is not religiously honest, unless he is honest enough with God, himself and his neighbor, to possess the true faith, or at least to seek it and will it and to serve God, as God wills it in his holy Catholic Church;

86.—That it is sufficient for salvation to do good to others and to leave out God's service;

87.—That religion should pay more attention to the things, that help to make life pleasant, than to the

service of God and the eternal salvation of immortal souls;

88.—That any one can be saved without the three divine virtues of christian faith, hope and charity;

89.—That it is sufficient for salvation to keep only some of the ten commandments;

90.—That the first commandment of God prohibits the veneration of angels and saints, as the special friends of God, or, consequently, the treating with due respect pictures, images, or relics of our blessed Savior, or of his saints;

91.—That evil may be done, that good may result, or that the end justifies the means;

92.—That it is sufficient for salvation to merely avoid, what is forbidden, and not, also, do, what is commanded, by the ten commandments.

93.—That men without the assistance of God's grace can obtain eternal salvation;

94.—That there are more or less, than seven holy sacraments instituted by Christ to confer grace;

95.—That the mere telling of the sins to the priest, obtains their forgiveness without also fulfilling all the other requisites for absolution;

96.—That any one can buy forgiveness of sin, or pay for the absolution of the priest in the confessional;

97.—That any one can buy indulgences, or forgiveness of the punishment due to sin, after the sin itself has been forgiven;

98.—That any civil government, or any human power, can grant divorce from the marriage bond;

99.—That the Pope has a right to dictate politics in civil matters;

100.—That there is any other safe road to heaven, than the road pointed out by Almighty God himself in the Old Testament and by Jesus Christ in the New Law, that is, 1) the road of the commandments of God, 2) the Gospel of Christ, as explained and interpreted by the authority of his One Holy Catholic Apostolic Church, 3) the precepts of this Church, 4) prayer, to which the sacramentals belong, and 5) the worthy reception of the sacraments.

CONCLUSION.

Reader, if you are a Catholic and if you have perused this book attentively with a good and willing heart, you are now a better instructed Catholic, than you were before: if you remember the essential things in it, you are a well instructed Catholic. If you are not a Catholic and if you have read it with the same good qualities of mind and heart and if you were prejudiced against the Catholic faith, religion and Church before, you surely ought not to be so any more. If you are not yet convinced, that the Catholic faith was given by God himself, that the Catholic religion is God's own bond between himself and man, and that the Catholic Church is God's own institution, then you are at least in doubt, which is, and then, as a reasonable, prudent being you are obliged in conscience to seek to clear up your doubts in this most serious matter of your eternal salvation. The proper course to do this is earnest prayer for enlightenment and then asking for instruction from some religious expert, from any priest.

You have followed the author clear through from beginning to end. There are 99 things, in which you

agree with him, to one, in which you differ from him. In whose favor should you decide your own case? Your duty is clear. Courage! my good friend. There is nothing to discourage you, nothing should, nothing can, keep you back from doing all in your power, to render secure your eternal welfare. Do so now and keep on doing so. When your last hour comes, as it infallibly will and sooner than you expect, you will not be sorry for having listened to the call of divine grace and you will bless God for inspiring the author to write this little book.

Farewell!

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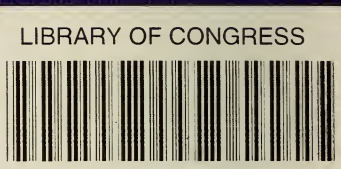

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